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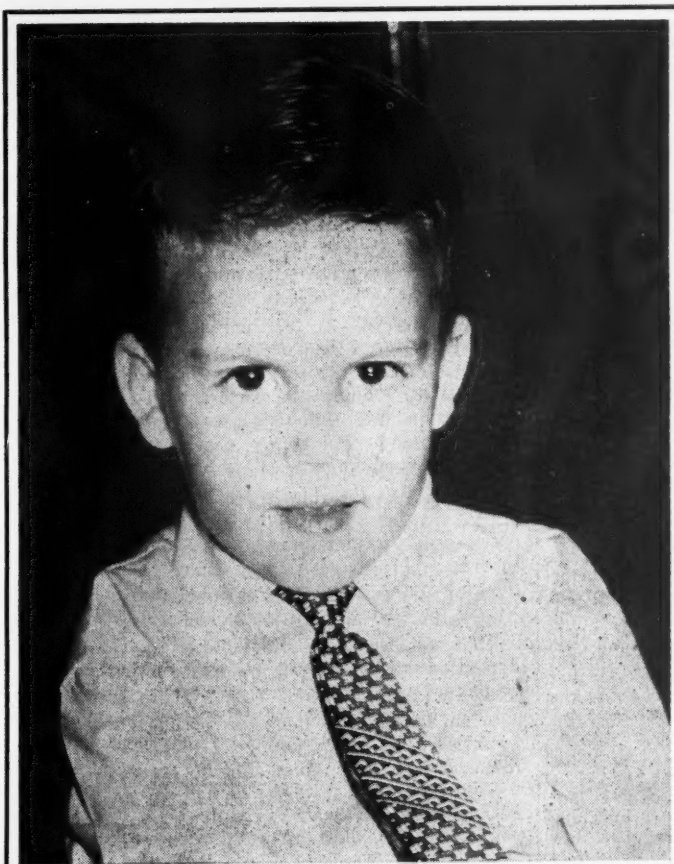
DEFENDER

Magazine

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— David Michael Carney

GERALD B. WINROD

★ EDITOR



ARAB CHRISTIAN RETURNS BRITISH MEDALS

ANTOINE F. ALBINA
JERUSALEM, JORDAN

England and France, guided by Zionist pressure, have alienated themselves from the Arab world and drained dry a great reservoir of friendship. This has made possible a degree of Communist infiltration in the Middle East. To date, the United States Government has followed a more intelligent and humanitarian policy. The action taken by Mr. Antoine F. Albina, a noted Jordanian Christian, symbolizes Arab feeling at this crucial hour.

Jerusalem
22nd. November 1956

To Her Majesty
Queen Elizabeth
London — England

Your Majesty:

In the first world war, Great Britain made a pledge to the late King Hussein of Arabia to liberate the Arabs from Turkish rule and secure their Independence, if they revolted against the Turks and joined the Allies.

Early in 1917, British planes dropped leaflets addressed: "To the Arab Officers and Soldiers in the Turkish Army in Palestine" which were signed "The British Army In Palestine." These read:

TO ALL ARABS AND OTHER OFFICERS AND MEN IN THE OTTOMAN ARMY

We have with much regret heard that you are fighting against us, who are working for the sake of preserving the edicts of the Holy Moslem Religion from being altered and for liberating all Arabs from the Turkish Rule.

We believe that the Real Truth has not reached you. We have therefore sent you this proclamation to assure you that we are fighting for two Noble Aims: the Preservation of the Religion and the Freedom of Arabs generally.

The Arab Kingdom has been for a long time in bondage to the Turks, who have killed your brethren and crucified your men and deported your women and families and have altered your religion. How

then can you stand this and bear the bitterness of continuing with them and agree to assist them?

Come and join us who are labouring for the sake of Religion and the Freedom of the Arabs, so that the Arab Kingdom may again become what it was during the time of your fathers.

That was about forty years ago. I was a young boy at the time, but I became an enthusiast and as soon as the British Army, helped by the Arabs who had rebelled against the Turks, entered Jerusalem, I volunteered to join as Interpreter.

I was refused on account of my young age, but I was not deterred by the refusal and I wrote directly to the late General Allenby, the General Officer Commanding, who because of my insistence and feeling my eagerness, ordered my acceptance.

I thought at the time I was helping my Country and rendering a service to my people, joining hands with our Liberators (?) from Turkish Rule. At the end of the war I was awarded the Victory and King's Medals.

That was when we still believed in British promises and pledges made by England.

What happened to these pledges and promises is no secret. Suffice it to say that the late King Hussein, who was the essence of Loyalty once he had embarked upon the Arab Revolution and sided with the Allies, this Veteran Arab

Leader, died in exile on the Island of Cyprus where he had been taken on board a British Destroyer. That was his reward at the hands of the British. The promise of an Independent Arab Kingdom, of the territory then under Turkish Suzerainty, proved to be not worth the paper it was written on, once the intended object of that promise was fulfilled — and that was to induce the Arabs to revolt and draw them on the side of the Allies.

The Arabs of Palestine who responded to that appeal and believed in British promises, were rewarded by being thrown out of their Country and Homes which were delivered to Zionist Israeli invaders.

Yes, the Arabs were ultimately liberated, not from the Turks, but from their Homeland, from the land of their fathers and forefathers, which they possessed for the last fourteen hundred years or more. They were at the hands of the British, set free from all their possessions and wealth which were left behind and looted. They were given one freedom — the freedom to wander without hope, labelled "REFUGEES" and suffering of the variety of miseries inflicted upon them.

Now, in 1956, Your Majesty's Government feeling and realising the trend of Arab awakening to the gross injustice suffered by them, and always directed by the instinct of subjugating peoples, this Government headed by the notorious criminal conspirator Anthony Eden and deprived of the simplest rules of humanity and ignoring the most elementary Principles of Morals and Justice (defying at the same time the United Nations Charter and Resolutions) cowardly, treacherously and feloniously undertook a savage attack on Egypt, bombarding schools, churches and mosques; destroying hospitals and homes over the heads of innocent victims; terrorising and murdering peaceful citizens in cold blood; women and children, like it has never been seen before.

In view of what we have been through and experienced at the hands of the British and considering the shameless conspiracies, crimes and brutal actions and atrocities committed by Your Majesty's Government against my Country and people, and against my brethren in Egypt, that Govern-

— Turn to Page 18.

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DEFENDER MAGAZINE

CHEMOTHERAPY

This article is meant to be an introduction to the one on the same subject next month by David West, M.D., Director of the Hoxsey Cancer Research Foundation ... Dallas, Texas.

A NEW DAY is dawning for the treatment and cure of cancer. Streaks of light are visible in the darkened heavens. Surgery, X-ray and radium will be eventually relegated to the realm of voodoo incantations.

The real pioneer and trail blazer in the new approach (the use of chemistry) is Dr. Harry M. Hoxsey. Medical groups who have, for years, vehemently committed themselves against him, do not wish to give credit where credit is due.

They also see large sums of money slipping through their fingers, resulting from loss of costly operations and heavy hospital bills. Professional jealousy is another inhibitor. Those fighting him are nearsighted.

United States Senator Thomas of Oklahoma ran into this kind of opposition. He tried to draw the attention of various departments of government to the work being done at the Hoxsey Cancer Clinic of Dallas. He went there and saw for himself. After months of effort he was forced to throw up his hands and write Dr. Hoxsey as follows:

"I have been trying to intercede with Surgeon General Parran to have him make an investigation of your institu-

tion, but his alibi is that he has no funds which he can legally use for this purpose. I have suggested that the expenses would be taken care of, but this does not seem to impress him. The facts are that he is a member of a closely-knit medical fraternity, and obviously this organization does not intend to recognize in any way any medical development or program other than those which come from their own organization."

The Hoxsey system of treatment works through the blood stream. The average man and woman has approximately 30 pounds of blood in his or her body, which is the carrier of the life. Moses said: "The life of the flesh is in the blood" — an exact statement of the fact of the circulation of the blood, spoken three thousand years before Sir William Harvey made his great discovery!

The Hoxsey theory, confirmed by scientific research and experimentation, is that the source of the trouble and seat of the infection is in the blood stream. No knife can reach that deep. Hoxsey medicines, taken orally, work through the blood and change the chemistry of the cancer cell. This, the science of the future for treating cancer, is called Chemotherapy.

Members of the Hoxsey family were used, in the providence of God, to give this knowledge to the world. They have encountered bitter opposition by medical groups from the beginning.

GOVERNMENT REPORT ON CHEMOTHERAPY

With these facts in mind, attention is directed to a chapter entitled "Chemotherapy," in a 1955 publication by the United States Department of Health, Education and Welfare entitled "Meeting the Cancer Challenge." Considering this source, the opening paragraph is, in some respects, astonishing:

"One of the main goals of cancer research is the discovery of drugs — that is, a method of chemotherapy — which will seek out and destroy cancer tissue without injuring the other tissues in the patient. Such a discovery would be the ideal therapy, for not only could localized cancer be treated without the undesirable effects of surgery and radiation, but disseminated cancer could also be effectively treated."

The discovery which this Government report says is being sought, has already been made. The time has come to give it general acceptance. Cancer cures numbering into the thousands have been wrought by Chemotherapy as practiced at Dallas.

Note is taken of the admission, "undesirable effects of surgery and radiation." Undesirable effects is right! The instant the knife touches the cells of certain types of cancer, they begin to spread through the body. After that, another operation, then X-ray or radium burns, physical torture, powerful drugs and the agonies of a tragic death.

The United States Department of Health, Education and Welfare raises the hopes of the reader, only to let him down abruptly by stating that, at the present time, Chemotherapy offers no hope. It's only a mirage, something to think about for the future, a dream that may some day come true!

The closing paragraph of the report says: "The cure of cancer still remains with surgery and radiation, but in contrast to the dismal outlook of a few years ago, chemotherapy is regarded as a valuable adjunct to these methods. The therapeutic results obtained with

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the few drugs now available for clinical use have been far from ideal. Nevertheless, they give encouragement to more intensive research on the chemotherapy of cancer."

The first paragraph of the report speaks of the "undesirable effects of surgery and radiation." The last paragraph says the "cure" of cancer remains with "surgery and radiation." This contradiction reflects desperation.

OTHER REPORTS

The Saturday Evening Post of June 30, 1956 carried a feature article on the subject, "Can Chemicals Cure Cancer?"

It shows the trend toward treating cancer by chemistry, but like the foregoing Government report, places achievement somewhere in the future. The Hoxsey group has already covered the ground which the writer says remains to be explored. We read:

"That the nation's doctors are fast gaining experience with anticancer chemicals is seen in a tally of the recent medical literature made by two Furman University chemists, who counted more than 850 articles reporting some degree of success in the chemical treatment of human cancer patients ...

"It is still true that surgery and irradiation are the only proved methods of completely eradicating malignant tumors; and, happily, through improved techniques and prompter application they have appreciably increased the cancer-cure rate over the past decade or so. However, irradiation has definite drawbacks and limitations. And the

scalpel is by no means the perfect weapon against an insidiously spreading growth, as even the surgeons will admit.

"Dr. I. S. Ravdin, famous professor of surgery at the University of Pennsylvania and chairman of the board of regents of the American College of Surgeons, recently commented on this very point. He said that although the members of his specialty devote half or more of their daily schedule to cancer, 'thoughtful surgeons time and again remind themselves that surgery is still a doubtful remedy.'

"For a more logical remedy, then, we turn to our second point, chemotherapy — the treatment with specific chemicals. That our brightest hope for the ultimate conquest of cancer lies in this new and rapidly expanding field is now generally agreed by most cancer experts, including Doctor Ravdin."

The writer for the Saturday Evening Post explains that of the 206 papers read at a recent meeting of the American Association for Cancer Control, the majority were devoted to chemical aspects.

It is noted that after virtually answering affirmatively the question, "Can Chemicals Cure Cancer?", the author advises victims of the disease to be cut by surgery and burned by radiation.

He, like others, ignores the fact that the new science is being successfully used at Dallas. But the very nature of the discussion reflects an encouraging trend away from futile methods of the past, toward chemistry.

MORE SOURCES QUOTED

International News Service recently ran six consecutive articles dealing with Chemotherapy, in newspapers across the continent. The series was introduced by the following editorial explanation:

"Just over 10 years ago, New York's Memorial Center for Cancer and Allied Diseases and the Sloan-Kettering Institute launched a massive research attack on cancer. Today, thanks to research at this and many other institutions, thousands of lives can be salvaged from this cruelest of unconquered diseases, which affects one of every four Americans. Surgery and X-ray still are the chief weapons. But scientists say that we may be on the threshold of an era of cancer-fighting drugs perhaps as potent some day as penicillin or sulfa."

The first article of the series appeared under the headline, "The Coming Conquest of Cancer by Drugs." After arousing hope for triumph through chemistry, the writer introduces the usual negative factor:

"There is no cancer-curing drug right now. There are no good remedies for advanced cancer. No man can guarantee that this ugly killer's threat will be banished this year or next or in 10 years."

These statements are false. There is a cancer-curing drug in sight, in fact in use, now. Many in the terminal stage, mutilated by surgery and burned by radiation, have been taken to Dallas and cured when their conditions seemed helpless and hopeless. Not all such cases are cured, but many have been snatched as brands from the burning.

Dr. C. P. Rhoads, director of the Sloan-Kettering Institute of New York, recently spoke before the Fourteenth annual meeting of British Columbia division of the Canadian Cancer Society. A local newspaper reported in part:

"Dr. Rhoads said the emphasis in cancer research has swung toward a



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chemical cure. Surgery was described as reaching the limits of its effectiveness. Cancer of some organs cannot be cured by the knife. He said Sloan-Kettering and other research agencies are driving hard to develop a cancer-destroying pill which will save victims too far gone for surgery.

"There is no cure, as yet, for cancer in man," he said, "but we can cure some animals. And we have chemicals which restrain cancer in man."

Pills, such as Dr. Rhoads anticipates, are now being administered at the Hoxsey Cancer Clinic. He, like others, speaks of surgery as a "cure" in one breath and admits its failure in the next. No knife has ever yet cut a cancer out of the blood stream!

Dr. John R. Heller was recently asked in an interview: "What progress has been made in the discovery and use of chemicals and drugs that affect cancer?" To which he replied:

"Considerable progress has been made in chemotherapy. To the best of my knowledge, no human cancer has ever been cured by chemicals alone; radiation and surgery are our mainstays. There are a handful of compounds which have distinct antitumor or tumor-damaging properties. This is a comparatively recent advance. Some of these compounds are dissimilar chemically, and we are finding new ones daily. We are learning more about how they act and why."

The most recent report on chemical mobilization to fight cancer appeared in Collier's for November 23, 1956, featured as "Medicine's Greatest Hunt For Chemicals to Starve Out Cancer — a dread disease faces a finish fight against chemicals which trail and kill it anywhere in the body."

A succinct quotation from this treatise follows:

"No chemicals have yet been found which completely destroy widespread or disseminated cancer in the human body. But the general principles by which this goal can be achieved have been laid down and are rapidly being applied. Already chemicals have been found which specifically destroy human cancer cells living side by side in the same test tube with normal cells; chemicals have been found which can completely cure transplanted cancer in ani-

mals; and chemicals have now been found which can at least partially destroy cancer in humans, ease pain and prolong life.

"Though the final knockout of cancer in man by means of chemicals has yet to be scored, researchers now know enough about body chemistry in general, and the mechanism of the cancer cell in particular, to pick out specific targets for their drugs. And as the results of tests are tabulated, the organic chemists can be called upon to redesign the drugs — by the addition or the subtraction of chemicals — to do an even better job of destroying cancer

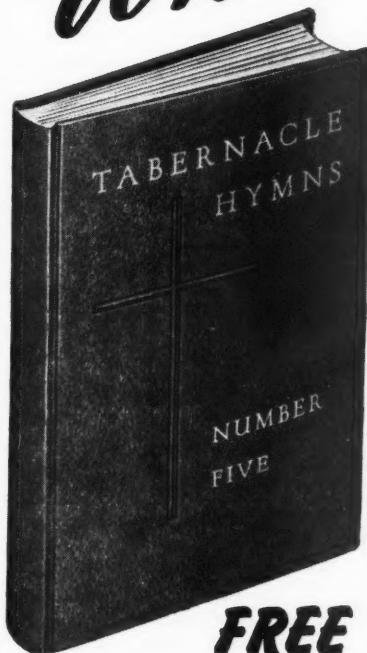
tissue and at the same time, cut down on toxicity and undesirable side effects."

Almost every new discovery encounters prejudice and entrenched opposition. Edison had to pay people to get them to use electricity when the bulb first began to burn. Chemotherapy probably has a steep road ahead.

★ ★ ★

THE DEFENDER has in its files scores of articles like those quoted above, dealing with chemistry and can-

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cer. They reflect both a trend and a pattern.

A trend emerging from a public demand for more than the futile methods of surgery and radiation. This portends a time when medical atrocities of cutting, bleeding, burning and collecting will end.

A pattern reflecting a master plan promoted by the medical hierarchy to withhold Chemotherapy as a cure until a program can be developed to assure financial control by the "powers that be."

The Hoxsey organization has made such inroads into forbidden territory, that instead of *poo-pooing* the idea of treating cancer by methods other than surgery and radiation, the big brass of medicine has been forced into new areas ... but continues, at this stage, to advocate the antiquated methods until Dr. Hoxsey can be rendered impotent through the courts and their financial domination of the new discoveries established. It seems to be just as simple as that!

"WORTHLESS PILLS"

Durham, California
December 7, 1956

Mr. George Larrick
Food & Drug Administration
Washington, D.C.

Dear Sir:

Having read your statements in the newspapers that Dr. Hoxsey's pills are worthless in handling cancer, we have come to the conclusion if — and we say if ... if this is true, then God is working miracles through worthless pills.

Our daughter, Mrs. Gertrude Atha, has just returned from her check up at the Dallas Clinic. After being treated for cancer of the liver by these "worthless pills," she is completely cured, free from all pain, and feeling fine.

A neighbor of ours, Mr. Todd, was given two weeks to live by the doctors here, after cutting three cancers out of his face over a period of two years. When another came in his throat, reaching up into his ear, the doctors gave up.

After six months on these "worthless pills," he is today free of cancer. And so, regardless of what you and others say, Mr. Larrick, we are thanking God for these "worthless pills."

Sincerely,

Mr. and Mrs. E. L. Scott

Prayer Crusade Organized

HE that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

2 I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

5 Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

6 Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

8 Only with thine eyes shalt thou behold and see the reward of the wicked.

9 Because thou hast made the Lord, which is my refuge, even the most High, thy habitation;

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.

16 With long life will I satisfy him, and shew him my salvation.

— Psalm 91.

A group of Ministers issued a Call To Prayer immediately after the Hoxsey forces lost their case in federal court at Pittsburgh, Pennsylvania when a trial lasting six weeks ended on November 16, 1956. The text of the Call has appeared in several religious publications, including the December Defender.

It is safe to say millions of Christians are now praying daily and nightly that the medical men and organizations who are trying to keep a God-given cure from reaching the 40-million cancer victims of the United States, shall be restrained.

God's people are asked to visualize a great caldron containing these millions of sufferers, cut by surgery, burned by X-ray and radium, and tortured by other futile methods in a living hell. Doctors who do the cutting, bleeding and burning say, at the same time, that cancer is incurable. And yet they continue the carnage. Those who have seen loved ones drawn through the fires of surgery and radiation, then drugged before being released by the merciful hand of death, know that the word "caldron" is not an exaggeration.

If the Food & Drug Administration, the American Medical Association, the American Cancer Society, the courts (and other individuals and groups) would leave the Hoxsey forces alone, they could reach into the caldron and snatch 15 to 20-million (a conservative estimate) like brands from the burning.

The loss of the Pittsburgh case, resulting from instructions by the judge to the jury which made impossible a verdict favorable to the Hoxsey treatment, came as a shock. Christians throughout the nation, who know the treatment to be efficacious in cancer cases, are frightened for fear that this blessing will be lost to humanity. They are praying. No power on earth can withstand the power of mass prayer. When a sufficient number of God's people pray, relief will come.

Members of the great prayer chain now being forged do not have to concern themselves with the answer. This can be rested with an Intelligence that operates above human levels. "God works in mysterious ways His wonders to perform." Christians have this assurance: "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear."

It is now suggested that prayer warriors who are holding this matter before God, shall use the great Psalm of Protection quoted above as a basis for their exertions. Read it, quote it day and night ... and appropriate it as a promise in the fight to save the Hoxsey cancer cure for both the present generation and posterity.



THE MEMORABLE HYMN

Sermon Of The Month

Charles H. Spurgeon

Many letters of appreciation are being received from members of the Defender Family for sermon masterpieces brought out of the past. Dr. Spurgeon delivered the accompanying message in his famous London Tabernacle a generation ago.

And when they had sung an hymn, they went out into the mount of Olives. Matthew 26:30.

THE OCCASION on which these words were spoken was the last meal of which Jesus partook in company with His disciples before He went from them to His shameful trial and His ignominious death. It was His farewell supper before a bitter parting, and yet they needs must sing.

He was on the brink of that great depth of misery into which He was about to plunge, and yet He would have them sing "an hymn." It is wonderful that He sang, and in a second degree it is remarkable that *they* sang. We will consider both singular facts.

Let us dwell a while on the fact that Jesus sang at such a time as this. What does He teach us by it? Does He not say to each of us, His followers, "My religion is one of happiness and joy; I, your Master, by My example would instruct you to sing even when the last solemn hour is come and all the glooms of death are gathering around you. Here, at the table, I am your Singing-master, and set you lessons in music, in which My dying voice shall lead you: notwithstanding all the griefs which overwhelm My heart." If ever there was a time when it would have been natural and consistent with the solemnities of the occasion for the Sa-

viour to have bowed His head upon the table, bursting into a flood of tears; or, if ever there was a season when He might have fittingly returned from all company, and have bewailed His coming conflict in sighs and groans, it was just then. But no, that brave heart will sing "an hymn." Our glorious Jesus plays the man beyond all other men.

The genius of that Christianity of which Jesus is the Head and Founder, its object, spirit, and design, are happiness and joy, and they who receive it are able to sing in the very jaws of death.

This singing of the Saviour also teaches us the wholeheartedness of the Master in the work which He was about to do. The patriot-warrior sings as he hastens to battle; to the strains of martial music he advances to meet the foe-man; and even thus the heart of our all-glorious Champion supplies Him with song in the dreadful hour of His solitary agony.

He has a baptism to be baptized with, and He is straitened until it be accomplished. The Master does not go forth to the agony in the garden with a cowed and trembling spirit, all bowed and crushed in the dust; but He advances to the conflict like a man who has his full strength about him — taken out to be a victim, not as a worn-out ox (if I may use such a figure) that has long borne the yoke, but as the

firstling of the bullock, in the fulness of His strength.

COURAGE BROTHER!

Let us, O fellow heirs of salvation, learn to sing when our suffering time comes, when our season for stern labor approaches; aye, let us pour forth a canticle of deep, mysterious melody of bliss when our dying hour is near at hand! Courage, brother! The waters are chilly; but fear will not by any means diminish the terrors of the river. Courage, brother! Death is solemn work; but playing the coward will not make it less so. Bring out the silver trumpet; let thy lips remember the long-loved music, and let the notes be clear and shrill as thou dippest thy feet in the Jordan: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

Dear friends, let the remembrance of the melodies of that upper room go with you tomorrow into business; and if you expect a great trial, and are afraid you will not be able to sing after it, then sing before it comes. Get your holy praise-work done before affliction mars the tune. Fill the air with music while you can.

Let us select solemn hymns, but not dirges. Let us sing softly, but none the less joyfully. These are no burial feasts; those are not funeral cakes which lie upon this table of the Last Supper, and yonder fair white linen cloth is no winding sheet. "This is my body," said Jesus, but the body so rep-

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resented was no corpse; we feed upon a living Christ. The blood set forth by yonder wine is the fresh lifeblood of our immortal King.

We view not our Lord's body as clay-cold flesh, pierced with wounds, but as glorified at the right hand of the Father. We hold a happy festival when we break bread at the Communion table on the first day of the week. We come not hither trembling like bondsmen, cringing on our knees as wretched serfs condemned to eat on their knees; we approach as freemen to our Lord's banquet, like His apostles, to recline at length or sit at ease, not merely to eat bread which may belong to the most sorrowful, but to drink wine which belongs to men whose souls are glad. Let us recognize the rightness, yea, the duty of cheerfulness at this commemorative supper, and therefore let us "sing an hymn."

TUNES OF PRAISE

Being satisfied on this point, perhaps you ask, "What hymn shall we sing?" Many sorts of hymns were sung in the olden time; look down the list, and you will scarcely find one which may not suit us now.

One of the earliest of earthly songs was the war song. They sang of old a song to the conqueror, when he returned from the battle. "Saul has slain his thousands, and David his ten thousands." Women took their timbrels, and rejoiced in the dance when the hero returned from the war. "Sing unto the Lord, for he hath triumphed gloriously."

Another early form of song was the pastoral. When the shepherds sat down amongst the sheep they tuned their pipes, and warbled forth soft and sweet airs in harmony with rustic quietude. All around was calm and still; the sun was brightly shining, and the birds were making melody among the leafy branches.

Shall I seem fanciful if I say, Let us unite in a pastoral to-night? Sitting around the table, why should we not sing, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me

beside the still waters." If there be a place beneath the stars where one might feel perfectly at rest and ease, surely it is at the table of the Lord. Here, then, let us sing to our great Shepherd a pastoral of delight. Let the bleating of sheep be in our ears as we remember the Good Shepherd who laid down His life for His flock.

You need not to be reminded that the ancients were very fond of festive songs. When they assembled at their great festivals, led by their chosen minstrels, they sang right joyously, with boisterous mirth. Let those who will speak to the praise of wine, my soul shall extol the precious blood of Jesus; let who will laud corn and oil, the rich produce of the harvest, my heart shall sing of the Bread which came down from heaven, whereof, if a man eateth, he shall never hunger.

Speak ye of royal banquets and minstrelsy fit for a monarch's ear? Ours is a nobler festival, and our song is sweeter far.

The love song we must not forget, for that is peculiarly the song of this evening. "Now will I sing unto my well-beloved a song." His love to us is an immortal theme; and as our love, fanned by the breath of heaven, bursts into a vehement flame, we may sing, yea, and we will sing among the lilies a song of loves.

In the Old Testament we find many Psalms called by the title, "A Song of Degrees." This "Song of Degrees" is supposed by some to have been sung

as the people ascended the temple steps, or made pilgrimages to the holy place. The strain often changes, sometimes it is dolorous, and anon it is gladsome; at one season the notes are long drawn out and heavy, at another they are cheerful and jubilant.

We will sing a "Song of Degrees" to-night. We will mourn that we pierced the Lord, and we will rejoice in pardon bought with blood. Our strain must vary as we talk of sin, feeling its bitterness, and lamenting it, and then of pardon, rejoicing in its glorious fulness.

VARIETY OF SONGS

David wrote a considerable number of Psalms which he entitled, "Maschil," called in English, "instructive Psalms." Where, beloved, can we find richer instruction than at the table of our Lord? He who understands the mystery of incarnation and of substitution is a master in Scriptural theology. There is more teaching in the Saviour's body and in the Saviour's blood than in all the world besides. O ye who wish to learn the way to comfort, and how to tread the royal road to heavenly wisdom, come to the cross, and see the Saviour suffer, and pour out His heart's blood for human sin.

Some of David's Psalms are called, "Michtam," which means "Golden Psalm." Surely we must sing one of these. Our psalms must be golden when we sing of the Head of the Church, who is as much fine gold. More precious than silver or gold is the inestimable price which He has paid for our ransom. Yes, ye sons of harmony, bring your most melodious anthems here, and let your Saviour have your golden psalms.

Certain Psalms in the Old Testament are entitled, "Upon Shoshannim," that is, "Upon the Lilies." O ye virgin souls, whose hearts have been washed in blood, and have been made white and pure, bring forth your instruments of song:

Hither, then, your music bring,
Strike aloud each cheerful string!

Let your hearts, when they are in their best state, when they are purest,



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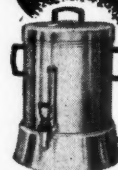
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and most cleansed from earthly dross, give to Jesus their glory and their excellence.

We have not half exhausted the list, but it is clear that, sitting at the Lord's table, we shall have no lack of suitable psalmody. Perhaps no one hymn will quite meet the sentiments of all; and while we would not write a hymn for you, we would pray the Holy Spirit to write now the spirit of praise upon your hearts, that, sitting here, you may "after supper" sing "an hymn."

Yonder believer is heavy of heart through manifold sorrows, bereavements, and watchings by the sick. He loves his Lord, and would fain praise Him, but his soul refuses to use her wings. Brother, we will have a tune in which you can join, and you shall lead the bass.

You shall sing of your fellowship with your Beloved in His sufferings; how He, too, lost a friend, Judas; how He spent a night in sleeplessness in the Garden; how His soul was exceeding sorrowful, facing the Cross. But the tune must not be all bass, or it would not suit some of us to-night, for we can reach the highest note.

We have seen the Lord, and our spirit has rejoiced in God our Saviour. We want to lift the chorus high; yea, there are some true hearts here who are at times so full of joy that they will want special music written for them. "Whether in the body, I cannot tell; or whether out of the body, I cannot tell," said Paul, and so have said others since, when Christ has been with them. Ah! then they have been obliged to mount to the highest notes, to the very loftiest range of song.

Remember, beloved, that the same Saviour who will accept the joyful shoutings of the strong will also receive the plaintive notes of the weak and weeping. You little ones, you babes in grace, may cry, "Hosanna," and the King will not silence you; and you strong men, with all your power of faith, may shout, "Hallelujah!" and your notes shall be accepted, too.

Come, then, let us have a tune in which we can all unite; but, ah! we cannot make one which will suit the dead — the dead, I mean, "in trespasses and sins" — and there are some such here. Oh, may God open their mouths, and unloose their tongues; but as for those of us who are alive

unto God, let us, as we come to the table, all contribute our own share of the music, and so make up a song of blended harmony, with many parts, one great united song of praise to Jesus our Lord.

Alas! you complain that your soul is out of tune. Then ask the Master to tune the heart strings. Those "Selahs" which we find so often in the Psalms are supposed by many scholars to mean, "Put the harp strings in tune." Truly, we require many "Selahs," for our hearts are constantly unstrung. Oh that to-night the Master would enable each one of us to offer that tuneful prayer which we so often sing. —

Teach me some melodious sonnet,
Sung by flaming tongues above:
Praise the mount — oh, fix me on it,
Mount of God's unchanging love!

LET EVERYONE SING

What! a Christian silent when others are praising his Master? No; we must join in the song. Satan tries to make God's people dumb, but he cannot, for the Lord has not a tongue-tied child in all His family. They can all speak, and they can all cry, even if they cannot all sing, and I think there are times when they can all sing; yea, they must, for you know the promise, "Then shall the tongue of the dumb sing."

Surely, when Jesus leads the tune, if there should be any silent ones in the Lord's family, they must begin to praise the name of the Lord. After Giant Despair's head had been cut off in Pilgrim's Progress, Christiana and Mr. Greatheart, and all the rest of them, brought out the best of their provisions and made a feast, and John Bunyan says that after they had feasted they danced. In the dance there was one remarkable dancer, namely, Mr. Ready-to-Halt. Now, Mr. Ready-to-Halt usually went upon crutches, but for once he laid them aside. "And," says Bunyan, "I warrant you he footed it well!"

This is quaintly showing us that, sometimes, the very sorrowful ones, the Ready-to-Halts, when they see Giant Despair's head cut off, when they see death, hell, and sin led in triumphant captivity at the wheels of Christ's victorious chariot, feel that even they must for once indulge in a song of gladness. So, when I put the question to-night, Who will sing? I trust that Ready-to-Halt will promise, "I will."

Alas! there are many of you here to-night whom I could not invite to this feast of song, and who could not truly come if you were invited. Your sins are not forgiven; your souls are not saved; you have not trusted Christ; you are still in nature's darkness, still in the gall of bitterness, and in the bonds of iniquity. Must it always be so? Will you destroy yourselves? Have you made a league with death, and a covenant with hell? Mercy lingers! Longsuffering continues! Jesus waits!

Christ was punished in the room, place, and stead of every man and woman who will believe on Him. If you believe on Him, He was punished for you; and you will never be punished. Your debts are paid, your sins are forgiven. God cannot punish you, for He has punished Christ instead of you, and He will never punish twice for one offense. To believe is to trust. If you will now trust your soul entirely with Him, you are saved, for He loved you, and gave Himself for you. When you know this, and feel it to be true, then come to the Lord's table, and join with us, when, *after supper*, we sing our hymn,

"It is finished!" — Oh, what pleasure Do these charming words afford! Heavenly blessings without measure Flow to us from Christ the Lord:

"It is finished!"

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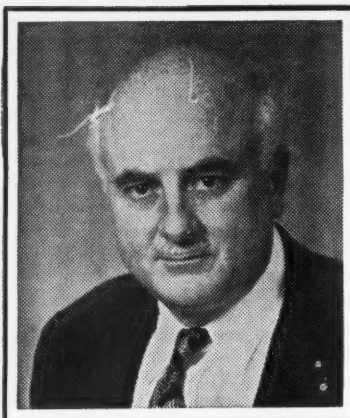
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LIFE AND LETTERS OF THE APOSTLE PAUL

Seventh in a series of ten articles by Dr. Gerald B. Winrod —
each of which is complete in itself but also connects with the one
before and the one following.

FROM PHILIPPI the missionaries continued down the highway to Thessalonica. Arriving, they went straight to the synagogue. They received the usual reception, a mob, a riot and an attempt against their lives. The evangelists found it possible to preach three weeks before the storm broke. During this time a few Jews, several Greeks, and a large number of women were converted. The Church at Thessalonica became a source of comfort and inspiration to Paul in later years. This is shown by the spiritual content of his two letters, written to the congregation.

While in Thessalonica, Paul could see the peaks of Mount Olympus in the distance, the home of the mythological deities, the worship of which he was to encounter later when he entered the real Greece a few hundred miles south.

Talmudic Jewish leaders hired a gang of ruffians, described as "lewd fellows of the baser sort" to stir up trouble. The city was thrown into confusion. A large crowd assembled in the market place. The ring leaders shouted: "These that have turned the world upside down are come hither also." It is an achievement when three preachers can turn a community upside down!

With typical Talmudic cunning, the Jews of Thessalonica charged that the apostles were introducing a new kind of a king for the purpose of overthrowing Caesar, because they came preaching Christ. The missionaries would probably have been killed had they not taken refuge in the home of Jason, one of their converts. Other Christians came at night and took them to Berea, a distance of about forty miles.

We are told that the Jews of Berea

were "more noble" than those of Thessalonica. They received the message of the Christ "with all readiness of mind, and searched the Scriptures daily, whether those things were so." The seventeenth chapter of Acts tells how Paul was permitted to witness for his Master in the synagogue of Berea.

I once visited this interesting little community. The Jewish Ghetto is there, as in the days of Paul. I walked through its narrow, winding streets and discerned its mysterious, clannish atmosphere. I asked to be directed to the synagogue. Upon inquiring, I learned that only one synagogue has existed in Berea during the entire life of the community. The building has been remodeled at different times but still occupies the same site.

Citizens of Berea point with pride to three high stone steps, adjoining a piece of vacant ground, where Paul, Silas and Timothy are supposed to have stood while expounding the Gospel. These stones are carefully guarded, protected by an iron fence. Two thousand people could easily sit and stand within sight and hearing distance of a preacher who might speak from the steps. Natives of the community insist that, aside from the fence, everything remains exactly as it was when the missionaries visited the place.

TO ATHENS

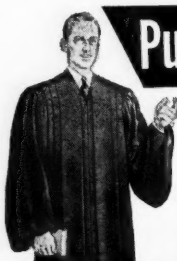
According to I Thessalonians 2:17-18 Paul was hindered from returning to Thessalonica. He sent Timothy instead and left Silas in Berea. This arrangement made it possible for him to continue on to Athens. Timothy and Silas later joined him there.

Paul found himself entirely alone in one of the world's most beautiful cities. The Acropolis, a hill with a flat, rocky top dominated the view. Several temples stood on this elevation. Five hundred years prior to the time of Paul's visit, Athens was at the zenith of its greatness. It had since been plundered by Rome and was then under its domination.

The streets of the city were filled with marble sculptures which glistened in the sun. Buildings were of classic design and graceful. The people were cultured and enjoyed freedom of thought and discussions. They were justly proud of the architecture, paintings and libraries. Their market places and amphitheaters were among the greatest the world has known.

Temples, statues, altars and other shrines to pagan deities dotted the streets. The Greeks worshipped many gods, figments of the human imagination. Paul marveled at some of the inscriptions. He admired the beauty of the statuary, some of it the creations of Phidias, the greatest of all workmen in marble. The moral and spiritual blindness of the people touched him deeply.

In a single day, walking on only one street, he could visit temples to Minerva, Diana, Victory and Venus besides viewing altars to Love, War, Fame,



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Pity and Modesty. There were over three thousand such places of worship in Athens where devotees to paganism offered their empty adoration. Paul stood it as long as he could, but finally poured out his soul in a torrent of words.

At the foot of the Acropolis was a market place. Socrates had asked questions and taught eager listeners on this very spot. Plato had expounded his philosophy there. Demosthenes had delivered orations. Every generation had produced leaders who contributed to the thought and culture of Greece. Paul must have been reminded of these things.

Beneath the steep elevation of the Acropolis and in the valley over which its shadow was cast, stood the theater of Dionysius with its thousands of marble seats. Plays were staged regularly on the premises. In Athens, Paul met the most clever, refined and self-satisfied people encountered during his entire travels.

It was under these circumstances that the Gospel of Jesus Christ came into conflict with the pagan religions of the west. Slow but steady progress was being made against Talmudic Judaism in the east, but at this stage new frontiers and problems loomed in the other direction. There was important work to be done and Paul rolled up his sleeves. He decided to do some more street preaching.

PAGAN MYTHOLOGIES

Behind the pagan mythologies Paul encountered when he reached Athens and which dominated the thought of Greece were two things: first a groping after God and search for moral and spiritual light ... and second a perversion of revealed truth through centuries of religious corrosion.

In the heart of humanity there is a longing for God. Man is by nature a worshipful being. He can no more escape his religious instinct than his shadow. Hence the phrase that man is incurably religious. In the absence of knowledge regarding the one true God, he invents gods to his liking. His worshipful nature must find expression.

Moreover humans want to see their

gods. They wish them to become concrete, tangible things. They desire to have them take on physical form. So when men live in darkness, devoid of the light of revealed truth, they translate their imaginative concepts into idols of wood, clay, stone, animals and creeping things. Then they prostrate themselves before the creation of their hands and the products of perverted religious instincts.

At this point it should be remarked that the desire of the Christian to see his God in physical form has been fulfilled in the fact that Jesus Christ left the glory, came to earth and took on flesh. This is what John meant when he said: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory of the only begotten of the Father,) full of grace and truth."

The first chapter of Romans explains the rise of the false religions of the world. This portion of Scripture declares that there was a time when the ancestors of the pagan world "knew God." They saw God revealed in nature, across the heavens and by special revelations, but instead of walking in the light they deliberately turned away and the record says: "Neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

The origin of the pagan mythologies which became galvanized in the thought of ancient Greece is potential in this passage. Man's craving for divine knowledge must be taken into account, coupled with the fact of ages of moral and spiritual deterioration. The roots of paganism reach even deeper into history than the days of the Babel builders.

Three stems of the race developed after the great deluge. The Hamites were the first to take the ascendancy and ruled the world for several hundred years. Nimrod, one of their number, became ruler. It is said of him that he was a "mighty hunter." A more accurate rendering of the text would be

a "mighty slave hunter." He lashed the human family in the coils of a dictatorship. But this was not his chief crime.

Nimrod invented a false religion, headed by a pagan priesthood, which deified him as a god and his companion a goddess. His system included "mysteries" and demoniacal rites into which people were initiated. This marked the beginning of pagan mythology after the deluge.

Finally Nimrod was put to death. After that his wife, Semiramis, claimed he was reincarnated and born to her by a supernatural birth. She professed to be the mother of God.

During this time there were righteous people living in Nimrod's kingdom, custodians of original knowledge regarding creation, the fall of man, the fact of sin, the promise of a Redeemer and God's dealings with the race. These were the descendants of Shem and Japheth.

They knew, as recorded in Genesis, that the "seed of the woman" would

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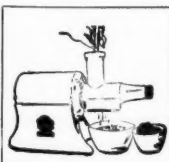
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some day bruise the serpent's head. A virgin birth was anticipated as the means through which deity would become incarnate. This deposit of truth was perverted and prostituted by the claims made for Semiramis' child, as part of a pagan plan to bind the souls of those living on the earth. The religious systems which Paul encountered on his western trek were indebted to these sources.

This matter came to my attention in a special way when I visited the ancient city of Delphi to examine the ruins of the temple of Apollo. Beside the crumbling walls of the building there is a large pile of barren rocks which remain to this day exactly as placed by nature. Ancient Greeks regarded them as being too sacred for human handling because the gods were supposed to have decided their locations.

Apollo was supposed to have come down to earth and fought with Python, a huge snake, among these stones. Because Apollo killed Python, he was worshipped as the god of Greece. This came into existence as a perversion of the Scriptural teaching that the Saviour would come to earth and bruise the serpent's head. In the story, Apollo takes the position of Christ and Python Satan.

Another illustration of counterfeiting revealed truth is the fact that the Greeks believed many of their gods stayed in the top of Mount Olympus and had the power to come down where humans lived and garb themselves in physical form. This was a perversion of the fact that Christ, the eternal Son of God, came to earth in a human body.

One more example may be noted in studying claims made for Cronas, who was supposed to be the god of eternity. The Greeks taught that everything came ultimately from Chaos. Among the beings brought forth was Cronas, the ruler of the universe. He took his sister Rhea as wife.

The word Cronas may be considered as synonymous with Time or Eternity. The word Rhea means perpetual moving and the changing of physical mat-

ter in the world. Thus Time and Nature became united in wedlock, each symbolized in Greek thinking by powerful male and female personalities.

It was believed that Cronas ate his children. When a child was born, Rhea would put it on his knees. He would swallow the infant and deposit it in his stomach. Time thus devoured humanity.

But when Jupiter was born, Rhea loved the child and sought to protect him. She hid Jupiter on the island of Crete in a deep cave where he was fed on goat milk. Next, she wrapped clothing around a huge stone for Cronas, who swallowed it, thinking he was eating their last child. When Jupiter grew to manhood, Rhea helped him destroy his father. Before driving Cronas into exile they forced him to vomit up all the children he had swallowed, including the stone with which Rhea had deceived him.

This huge piece of rock crashed to earth and became the pile of stones in which Apollo later killed Python. This explains how the spot in Delphi came to be selected as the place to build the great temple.

Other children vomited up by Cronas included Neptune, Pluto, Hestia, Demetra and Hera. Following the destruction of Cronas, Jupiter became the ruler of the universe.

Jupiter came out of Eternity — Cronas. Apollo was the son of Jupiter. In this, a perversion of the eternal Trinity is noted. As Jupiter was supposed to have come out of eternity, so Christ came of God. As Apollo was the principal god of Greece, so the Holy Spirit reveals Jesus Christ and Father to the world.

A further detour into Grecian myth-

ology will show more of what Paul encountered when he went to Athens. It is interesting to consider how the city got its name. Jupiter feared that he might some day have children who would treat him like he did his father. The name of his wife was Metia, which means "supreme wisdom." Because of fear, he was supposed to have swallowed her, but instead of reaching his stomach she went to his head.

Finally Jupiter had a very severe headache. He called his son Hefaeistos, the god of fire, and demanded that he strike his head a severe blow with a sharp axe. When this was done and the skull of Jupiter opened, the goddess Athena came out dancing. Athena, whom the Athenians worshipped, represented divine wisdom.

According to mythology, the original name of Athens was Kekropia. As the city grew larger, it was ruled over by two gods, Athena and Neptune, both of whom demanded that its name should be changed in their honor.

When the matter was brought to Jupiter's attention, he called Athena and Neptune into his presence and asked them to perform some great act in the service of humanity. Neptune thrust his spear into the ground and there came up a horse, a symbol of war. Athena then struck the soil with her sword and an olive tree appeared, a symbol of peace. Jupiter ruled that Athena had rendered the greater service and for this reason the city would be called Athens. All of this is supposed to have occurred on the Acropolis in the area where Paul spent anxious days waiting for Timothy and Silas to join him.

The foregoing excursion into Grecian mythology explains to a degree, how the people to whom Paul came with the Gospel were galvanized in pagan thought. The assignment accepted back on the Island of Troas was perhaps turning out to be more difficult than he anticipated at the time. While planning to attack this citadel of Satan he had no way of knowing what reaction to expect.

(To be continued)

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MY BROTHER AND I

DR. BOB SHULER
LOS ANGELES, CALIFORNIA

*"Am I my brother's keeper?" —
Genesis 4:9.*

THIS IS MAN'S first recorded question. The devil had previously asked a question as a lure: "Yea, hath God said . . .?" The devil knew that God had fixed his law and made His demands. He knew that the breaking of that law and the flouting of those demands meant disaster. By his question he was feeling for the vulnerable spot, and he found it.

God also had asked a question. His question was a challenge. "Where is Abel, thy brother?" God knew the answer to His question. Abel's blood had taken tongue and found the ear of God.

But then came man with a question. Cain asked evasively: "Am I my brother's keeper?" I am certain that Cain knew the answer to his question. His question was an alibi. However, by asking it he was unintentionally challenging all mankind, just as God had challenged him with the question, "Where is thy brother?"

Christ's story of the man who fell among thieves on the road to Jericho is an answer to this question. Really, here is the fundamental difference between the outward practice of paganism and that of Christianity. The pagan says: "What's thine is mine, if I am strong enough to take it." So the thieves in the story of the good Samaritan fell upon the poor traveler and robbed him of his possessions. That is the law of the survival of the physically fittest. That is the jungle.

Here was a man bleeding and down. His pockets had been turned wrong side out. He was penniless and helpless. Certainly he was a poor prospect for the collection plate. So the minister was quite busy with his theology; and,

though he undoubtedly deplored the incident and maybe decided to use it as an illustration in his next Sunday's sermon, he passed by without giving assistance.

The church official who came by later may have called the sheriff, for he no doubt argued with himself that, if this kind of thing continued, he himself or members of his family might be the next victim. However, he went his own way, tended to his own business, and took care of his own affairs.

But Christ tells us that there happened by a man who did something about it. Unfortunately he was not a church member at all. But the heart of the Christian beat in his bosom. He worked on the basis, doubtful with many, that "what's mine is thine, if you need it." And the man by the side of Jericho road undoubtedly needed it.

RESPONSIBILITY FOR OTHERS

When I was a very young preacher, I was tremendously influenced by the story of a great Scotch preacher. As a boy, he had been wayward and had caused his widowed mother much grief. One night he was preparing to attend a "frolic" of doubtful character when his mother confronted him at the door, placed her arms about his neck, and pleaded with him, weeping openly. It infuriated him.

He seized her hands, flung them from his shoulders, and said to her, "I'm of age and shall do as I please." His little brother, not yet five years old, stood by watching. There was admiration in his eyes. He loved that big, broad-shouldered man who was the eldest of the household.

So this young man, who later shook Scotland with his preaching, stalked

through the back door, out through the orchard, up into the woodland. He was taking a "nigh cut" to the place of prospective revelry. As he walked through the darkness of the woodland, he heard the crackle of a twig and sensed the presence of someone behind him. He wheeled and looked into the upturned, trusting, admiring eyes of his baby brother.

No darkness was too black for the little fellow if his big brother was out in front. No forest was too dense if this handsome idol of his childish dreams was leading him.

The great Scotch preacher said he turned, took the little laddie back to his mother, climbed the stairway to his own room, fell on his face, and prayed: "O God, make me fit; make me true and right; make me safe for that baby; and help me to be the kind of man he can follow anywhere all the time."

There are no self-made men. A few years ago a lovely little gray-haired woman seized my hand enthusiastically and said: "I want to shake hands with you. They tell me you were born in a cabin, a mountain white, your people poor and illiterate. I love a self-made man!"

"Lady," I said, "that animal doesn't exist. The self-made man is a myth." Abraham Lincoln without Nancy Hanks! Robert E. Lee without that timid, shrinking, modest Christian mother beside the James River! John

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Wesley without Susanna! A self-made man would be a miracle indeed.

God knows I can never thank him enough for the tributaries that have flowed into the stream of my life — a Christian home, though it was a cabin; a father who held family prayers, though when I was a little boy he had never gone to school; a mother who told me Bible stories and prayed with me, though she never finished the second reader; hundreds, yea thousands, of glorious souls, saints of God who, along the trail, have given me of themselves, fed me from their experience, propped me with their faith, shielded me with their prayers.

A PREACHER'S EXPERIENCE

In my text God is facing the first crime of man in his relationship to man within his world. Here is crime! Unfortunately, we have never appraised this crime at its terrible ultimate. We have failed to recognize the limits, the consequences, the ends, the goals of the crimes of evil influence and example.

I once met a great preacher at his front gate, and we walked together toward a Monday-morning preachers' meeting. He was smoking a big cigar and enjoying it. We passed a yard in which a little boy played. "Hello, Dr. ———," yelled the boy, with admiration and affection bubbling from every syllable. The Doctor took the cigar from his mouth and beamed upon the laddie, now scampering toward us. "How's Johnnie this morning?" he inquired, as he lifted him in his arms and kissed his cheek.

We walked on. "Great kid," he said. Then, turning to me, he inquired, "Why don't you smoke? A good cigar never hurt any man."

"That kid," I answered.

"Who? What?" he asked.

"Little Johnnie," was my reply.

He turned and looked back up the street toward the yard as though he expected to see the little boy down upon the earth as the result of some incident. "What do you mean!" It was not

a question. It was a challenge. There was indignation in his voice. He stopped, facing me.

"I mean," said I, "that I have a little Johnnie in my Sunday School also, a score of them. They play in their front yards. Their mothers can talk to them all week of the evils of nicotine and plead with them not to become cigarette addicts, and their Sunday School teachers can back it up on Sunday morning. Then I can calmly stroll by those front yards on Monday morning and undo all the admonitions, counteract all the prayers, and blast all the hopes of those mothers and Sunday School teachers, with just one big, black cigar."

That preacher's face was the gray of ashes. He took the cigar from his mouth, dropped it on the sidewalk, crushed it under his foot, and never said a word. We walked silently toward the preachers' meeting.

A Christian dare not touch, or taste, or handle the unclean thing which, though he himself might escape unscathed, would tarnish and stain and doom and damn his brother.

PAUL'S TEACHING

Commentators have found explanations of Paul's "eat no flesh while the world standeth" that to many today are more pleasing than would be the bristling comments of the bearded circuit riders of my childhood. These modern interpreters have bled that quotation white, and I am not convinced.

The meat question was up for discussion in the church at Corinth, and Paul did not avoid it. His personal attitude was that the eating of meat would neither save nor damn him. He said of meat: "Neither, if we eat, are we the better; neither, if we eat not, are we the worse." And then, strange to say, he began to talk about "stumbling-blocks" and urged the Christians at Corinth to watch carefully this "liberty of yours."

He even said boldly that there is danger of a weak brother, one "for whom Christ died," perishing because of this "personal liberty" and advanced knowledge that the stronger Christian may have. And then he declared flatly that "when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." The same meat question was evidently agitating the church at Rome, for in Paul's letter to the Romans he said, "Destroy not him with thy meat, for whom Christ died."

Paul's philosophy of Christian conduct is correct and imperative. "If meat make my brother to offend, I will eat no flesh while the world standeth." Paul was not thinking of himself. He was not considering his own soul. He was not selfishly seeking out some new perfection in conduct for his own betterment.

Note the last clause of the sentence, "Lest I make my brother to offend." Paul opened and closed with concern for his brother. He began and ended with the other fellow. Here is without a doubt the first law of Christian conduct.

Any Christian who faces worldliness on this high ground is safe. There need be no fear of blundering when the eternal destiny of "the other fellow" is in your thoughts.

Several years ago a woman came to me in a Southern city, much concerned about her only son. He had been a teller in the bank of which her husband was the president. He had taken several thousand dollars from the bank and had "placed the money on the races."

The father was forced, when the embezzlement was discovered, to remove his son from the position which he had filled. This mother confided in me that in her club she had played bridge, at first for prizes and later for money; that finally she had joined her friends at games of poker for a small stake. She kept insisting that she did not think these practices had hurt her.

This mother accidentally divulged, however, a terrible secret. She said that she and the father, himself an official in the church, who played Sunday golf

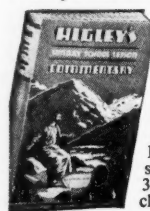
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"for small wagers," had talked with the boy and that he had reminded them of their social practices. Said she: "He asked me what was the difference. I couldn't tell him." Then pathetically she added, "Can you?" I frankly told her I could not. She wept.

Such a condition has become a blight within the church. It withers, deadens, kills! Paul dealt with it. The fathers dealt with it. The clergy must again deal with it.

"BROTHER KEEPING"

Jesus came not only to save men from their sins but to fit and qualify men for the greatest work in the world — that of "brother keeping." Discipleship means nothing less. There is no such thing as a selfish Christianity. Those who would simply save their lives shall lose them. Everything is lost when a man centers the saving business in himself. If there is no outflow, there is stagnation.

I heard of a rescued sailor who was taken from the stormy sea, delirious from his experience with the elements. But he tried to fight his way back into the ocean, crying constantly, "There's another man out there!" This delirious cry of the half-drowned seaman is the battle slogan of Christianity. It is the heart of the Great Commission. It is the motive power in the missionary enterprise. It is the key to growth and progress and victory.

Cain was a murderer. "Thou shalt not kill" is the peak of the "shalt nots" of the Decalogue. The taking of human life is recognized as worthy of the most severe penalties. Libraries of blood-curdling plotting, thousands of horrifying portrayals on the screen, multitudes of gory recitals by way of radio, pour out the fact that murder is, in human thinking, man's foulest crime. But is physical murder man's foulest crime?

When I was a boy I once heard a great orator. He too was a young man. He swayed the multitudes. He became a United States Senator. He did not kill anybody. Yet I later saw him as he was taken off to the penitentiary. His face was the picture of intensified anguish. He did not try to hide it. For with him was his son, also under sentence for the same crime. Over and over the elder of the two men muttered,

"I led him unto it." It would have been more merciful had this father strangled his son in infancy.

The fact is, there is murder of character, murder of manhood, murder of womanhood, murder of the eternal soul, eternal murder! The terror of this thing that Christ faced on Calvary has not yet gripped the Christian church. It is ours, if we be Christian, to throw the life line to those whose characters, whose eternal souls, are sinking down into death. In Christ's stead and as His representatives, we are the rescue squad. If there is resuscitation, we furnish the instruments and become the agents. We are battling for men's eternal lives. We are fighting this good fight that men, doomed to die eternally, shall live forevermore. Christ came for the other fellow. He was the first great "brother keeper."

ETERNAL REWARDS

Sometimes I am not so sure as to the big, first question of the judgment. Most Christian teachers hold that the saved will not be judged for their sins, since Christ in His atoning sacrifice has abundantly taken care of that. If we are in Him, we are covered. They tell us, however, that there is a judgment for the Christian. His reward will be determined by his works. If that is true, the judgment may be an excruciating moment, even for the redeemed.

"Mother, where is your son?" "Father, where is your boy?" "Neighbor, where is the man who lived over the picket fence?" "Christian, where is the woman who worked by your side at the counter?"

I do not know how an infinite Father will take care of critical situations in that eternal world. I am satisfied that He will. But I have yet to discover how the cup of joy can overflow for any "sinner saved by grace" whose life did not fruit in the salvation of others — his sons and daughters, his friends and neighbors, his companions and associates.

Of one thing I am certain: The greatest challenge to the Christian church is the fact that living, dying men and women are sinking into eternal despair all about us. Sin that brings death is everywhere. The broad and beaten road that leads to destruction

is crowded, jammed and packed, with souls.

And I am as certain of another fact — the fact that Jesus died on Calvary's Cross for all mankind, that every man who believes on Him as Saviour and Lord is saved and shall live forevermore in bliss and joy.

Nor are these two facts more firmly founded within my soul than the truth of man's responsibility for his fellow man — that truth that Paul preached and lived by, the truth that threads the New Testament like a great highway, the truth that the grace of God through Jesus Christ unto salvation uses human instruments as its channels and agents, and has no other. Christ sent His disciples out upon that very mission and for that very purpose. Christ sends us out with no less glorious commission!

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EDWARD L. DELANEY

I WISH a way could be found to place a copy of *False Freedom* in the hands of every Defender subscriber. It would be difficult to conceive a greater patriotic service. What a breath-taking story Mr. Delaney has written!

What an exposure of evil men, occupying positions of authority in our Government before and during the last war!

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FALSE FREEDOM

A REVIEW OF
EDWARD L. DELANEY'S BOOK
"FALSE FREEDOM"

insisted on opposing Communism the same as Fascism and Nazism.

Mr. Delaney imprisoned by Communists in Prague and held for months in harrowing surroundings, later persecuted by American officials in Europe for his anti-Communist beliefs and activities, indicted for treason at Washington on false and preposterous charges, finally vindicated and given a completely clean bill of health.

The pronoun "I" figures prominently in these pages. It cannot be otherwise, because the Author is telling what he saw and experienced ... relating what he suffered at the mercy of vicious men clothed with the authority of the State Department, the Department of Justice and other agencies of the United States Government at home and abroad.

Loyal Americans will blush that such a story could be written, needed to be written. Rupert Hughes calls *False Freedom* "a corrective for historians."

The publishers describe it as "a fascinating narrative of fact more startling than fiction, dealing with America's meddling and muddling in foreign affairs."

★ ★ ★

MR. DELANEY is an internationally known foreign correspondent, news analyst, commentator, author and

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traveler. He was in Germany that historic day, when the Nazis beat the Communists to the draw and swept into Poland.

This sparked World War II, during which time the Author was kicked about from place to place. He stored his memory with facts and made copious notes — from which this book was written, devoted to turning up the underneath side of things Americans never dreamed could occur.

The narrative pin points the propaganda sources responsible for creating the hate psychosis in the United States, which kept the war from being localized between Russia and Germany, thereby spreading the flame worldwide.

We read "American foreign policy at that time (1939) was not being formed by Congress. It was shaped to the will and whim of the President. His expressed admiration and close cooperation with Communist Russia, even at that time was a matter of knowledge. Writers, editors, broadcasters and lecturers who exposed and opposed the un-Constitutional and un-American tendencies of the White House and those closely associated with the President were successfully discredited by being labeled 'Fascists,' 'copperheads' or traitors."

Roosevelt and members of the hidden hand around him found it difficult, for a time, to hoodwink the public and ignite emotional fires favoring war. They invented all kinds of lies, tricks and techniques.

From his listening post abroad, Mr. Delaney used the typewriter, short wave broadcasts and other methods, in an effort to get the truth through to the American people.

He shouted from the housetops that a plan had been devised for a Red Europe and after that a Red World. He warned against collaboration with Moscow and condemned groups dedicated to sucking America into the Red whirlpool.

Engines of propaganda at Washington were turned loose against him. He saw himself, maligned, defamed, hunted, hounded, smeared as a Fascist, imprisoned, taken into custody by American armed forces in Europe and indicted for treason but (as previously stated) finally vindicated.

A study of Mr. Delaney's radio

HEARTACHES?

Over broken homes? Over lost relatives and friends? Send a personal Soul Winner. Write Missionary Evangelist 1220 Lipan St., Denver 4, Colorado.

scripts and writings of that period shows he harbored no sympathies for Fascism, Nazism or any other alien ideology. He was simply an old-fashioned American, who understood the evils of Communist propaganda and knew that, in the end, harm would come from Roosevelt's collaboration and participation in the plan to Sovietize Europe and the world.

False Freedom has a message for the current, confused international situation. It is impossible to understand, for instance, the wave of violence that has swept Hungary the last few weeks, without knowing the background as laid out in these pages.

★ ★ ★

MR. DELANEY says: "Following a siege of fifty days, the Red army occupied Budapest. That city of charm and culture, loved by those of us who knew it, ceased to exist. Hungary — bastion of Christian civilization for centuries against the Asiatic hordes from the east — was again, as in 1919, abandoned to the Communists."

Barely escaping with his life from Budapest during the siege, Mr. Delaney got to Prague where he walked into another inferno. Czechoslovakia had been ruled by Germans six years and was throwing off the yoke.

"Men began removing framed pictures of the Nazi chieftains from the walls of hotel lobbies and cafes. Large pictures of Hitler, Goering, Goebbels and other party men were torn, spit on and stomped in the dirt before being consigned to the flames. The revolt was in full swing."

The Prague radio remained in Czech hands. American armies were thirty miles away and could have taken the city with ease. Czech patriots, under the leadership of General Vlassoff, made a heroic stand, hoping for the quick arrival of their American allies. Pathetic pleas for haste were made in broken English every few minutes by radio. "Please hurry. We need your help now. Come quickly, please, please."

General Patton's forces were practically on the outskirts of the city. He was chomping at the bits, wanting to enter. Czechoslovakians were praying, pleading, begging that he would enter. But a mysterious, anti-Christ power, seated at Washington and Moscow, refused to let him enter. Mr. Delaney was there!

He says: "But now it became shockingly clear that political tricksters abroad had ordained in secret conferences, that Prague and what had been Czechoslovakia would be handed to Stalin. Therefore, a grandiose theatri-

cal performance must be staged to delude the simple folk. American forces could have rolled into the city with virtually no opposition.

"At eight o'clock on the evening of May 26, 1945, just fifteen days after that mockery of 'liberation' in Prague, a strange assembly sat in conference at the Kremlin: Stalin, Molotov, Pavlov, Averill Harriman, Harry Hopkins and Charles Bohlen. Stalin observed that certain units of the German army had been anxious to surrender to the Western Allies, but not the Red forces. He said that General Eisenhower had turned over to the Soviet command in Czechoslovakia some 135,000 German troops who had tried to surrender to the American Army. Harry Hopkins reports that Stalin expressed his delight over that, saying that it was 'an example of fair and honest behavior.'"

The foregoing is only one of dozens of instances cited by the Author in which our Government and its agencies acted out of deference toward Stalin, in helping execute the plan for producing a Red Europe. Meanwhile the American people were being kept in the dark and deceived by the most powerful propaganda machine ever invented.

★ ★ ★

MR. DELANEY became a feared man, and a marked man, because he knew the truth and tried (even while in filthy prison cells) to get small gleams out through meager channels.

American patriots will rebel against the entrapment schemes used by agencies of their Government in Europe to trip him ... the fact of indicting him for treason in far-away Washington without being given any kind of a hearing ... then holding him unlawfully in Europe more than two years, despite constant demands on his part to return home and face the music ... and after finally arriving in New York, being placed under arrest ... only to see the entire case against him collapse for want of proof.

Americans don't like that sort of thing and their sympathies are therefore with Mr. Delaney.

— Gerald B. Winrod.

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Edward L. Delaney

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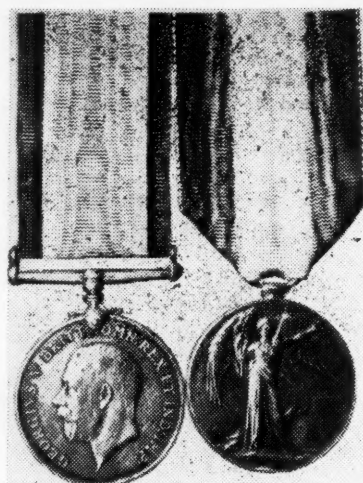
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FROM PAGE 2.

ment which is ruled by its Lords and Masters the Zionist Jews, I consider that Medals awarded by Britain should not shine over the heart of any loyal and honest Arab, Christian and Moslem alike — who will indeed be ashamed of wearing them.

Therefore, I find no alternative but to return to you herewith the Medals awarded to me, because whenever my eyes fall upon them — which are nothing but the symbol of degradation and treachery by a Power that used to be called "Great," I shudder with shame for all that is related to the British Government.

Antoine F. Albina
Christian Palestine Arab
Jerusalem, Jordan



Photographic print of medals
returned by an Arab Christian

EYEWITNESS ACCOUNT OF THE ATTACK ON EGYPT

Mr. Perolow Anderson, a Swedish newspaper correspondent and photographer, was in Egypt at the time Jewish armies attacked from one direction ... and the British-French forces from another. He was able to avoid censorship and cable to newspapers in Sweden, the accompanying report of conditions observed at Port Said after invaders had rained destruction upon the city.

MY EYEWITNESS STORY is not a nice one to tell the world. If what the British-French troops have done to the Egyptians can be called a "police action" then there is no place for the word *humanity* in the dictionary.

A few hours after the cease fire was declared, I managed to slip through the British lines (Port Said was completely closed off by the Anglo French troops and cameramen were prevented from getting in the city). I got into the town at sundown, to find a burning, smoking inferno.

In the ruins I met children searching for their parents. I saw parents, their hands bloodied, pushing aside wreckage in a search for their children. I saw thousands of bodies in the ruins, and in the grounds of the few hospitals that are left. Two hospitals, containing some 900 patients were completely destroyed by bombs.

"Six war correspondents arrived from Cyprus, but were taken only to the places in Port Said that suited British public relations authorities.

In the Gamil area, 350 small houses

that belonged to poor inhabitants were completely burned out by firebombing from jet fighters and bombers. I saw in the ruins of these wooden houses hundreds of bodies — women, children, animals — of those who had been burned to death. Helicopters had flown through the streets, machine-gunning into the windows at civilians in the houses.

The European quarters of the city was almost untouched.

In the stadium, British soldiers dug two mass graves for the bodies of civilians which were handed over for burial from a nearby hospital. A doctor said that during the first days of the attack there were 300 dead a day. I saw 400 bodies of civilians in one place alone.

The British authorities claim small damage to civilians, but the estimated loss of life is between 7,000 to 12,000. The real figure cannot be known until all the houses which were bombed have been searched.

I saw thousands of refugees leaving Port Said by small fishing boats. Others sat numbly in the shattered ruins of their homes. For days bombs had been dropped incessantly, and the water supply and electricity had been cut. Doctors operated with instruments that they thrust into fire to sterilize. Since no water was available, they washed their hands in two buckets of water which were in the operating room — the water remained unchanged for three days.

I saw children with bullets in their backs. Some of their bodies had holes which were as much as seven centimeters wide, inflicted by machine guns. They had been shot as they ran in panic.

During two hours in one spot I watched 270 dead being carried away. A truckload of British soldiers was distributing food to some of the still living civilians, and their army photographers busily took pictures, obviously designed for propaganda purposes.

I was finally arrested by the British and ordered to report at Paratroopers Headquarters for a trip to Cyprus, where they said they would develop my

WAS CHRIST'S BODY in the grave 3 days and 3 nights as He said it would be? (Matthew 12:40) Or was it Friday and Saturday nights only, and one day between, as taught by some? Which do you believe? Know the facts, not tradition, from the Bible first. Then other corroborating proof. Read the 95 page book:

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films and send them to my agent in New York.

I got away, and managed to hide in Port Said. Later, I was smuggled among escaping refugees, to Matarya, some 50 kilometers away.

I have been a war photographer since the civil war in Spain, and it is hard for me to find any comparison to Port Said.

There is not much more to say. It

could never be put into words, but my pictures of a wounded mother holding her little dead daughter, and a father leaning over his dead child are documents that will not be forgotten.

Is it "police action" to fly planes thru streets, machine gunning the inhabitants of a city? I call it terror and murder, and a shame which will never be erased from the record of the British.

NASSER'S STATEMENT OF EGYPTIAN POLICY

This statement by President Gamal Abdel Nasser of Egypt is clarifying and at variance with much that the American people are being told by press and radio. The poise of the document becomes the more impressive when one considers that it was composed (November 21, 1956) at a time when invading forces were landing on Egyptian soil, spreading terror and killing nationals.

THE POLICY OF EGYPT is a policy of national independence. Egypt and Egyptians value this independence more than life itself. I will not become the stooge or satellite or pawn or hireling of anybody.

Just as Egypt is determined to have political independence, so also Egypt is determined to have and maintain ideological independence from all foreign ideologies such as Marxism, Fascism, Racism, Colonialism, Imperialism, and Atheism, all of which incidentally are European in origin.

The revolutionary government of Egypt is dedicated to the universal ideals of justice between men and justice between nations, the equality of all men and all nations before the world and individual and personal freedom, and to achieve these ideals the new Egypt will work in accordance with her own special circumstance, in accordance with her own religious teachings and cultural heritage. Dedicated to national independence, Egypt is profoundly aware of the necessity of the cooperation of nations.

Situated where it is in one of the historic crossroads of the world, Egypt could not lack this awareness. Egypt desires to cooperate, an honorable cooperation, with other countries. Concretely and specially Egypt stands for international law. I pledge myself to the strict observance of all the international law which now exists. More than that I desire the expansion of inter-

national law to meet the needs of the complex modern world.

Egypt like all other nations has a special fellow feeling for those nations which share its cultural traditions and for those excolonial nations which are in a similar phase of transition to independent democracy and economic progress. But the idea of trying to create an Arab empire of attempting to dominate such an empire or of attempting to dominate such an empire is repugnant to Egypt and to me. Just as European nations work toward European union and just as the 21 sovereign nations of North and South America have developed a Pan American Union so the Arab countries work toward an ideal of fruitful cooperation. But each Arab nation cherishes its integrity just as Egypt does. The concept of Arab imperialism is foreign fiction or foreign propaganda based on ignorance or worse.

The primary and basic objective of the revolutionary government of Egypt is the radical improvement of the economic and social conditions of the Egyptian people as a free and independent nation. It is to this purpose that I desire to concentrate the energies of my government. But that cannot be the case until highly inflammable problems are solved. I call upon all the governments of the world and upon every man and woman of good will to join in serious efforts to achieve just and honorable solutions of these problems.

— President Nasser of Egypt.



The Bible

Up An

Olive Tree

This is Takis Marmaras, one of the students from Berea, Greece, at the Macedonian Bible Institute in Katerini. He says: "From the day Christ came into my heart a struggle began with my Greek Orthodox mother which continues to this very day. Sometimes she would not let me in the house or give me anything to eat. I hid any spiritual literature under my shirt and looked for an opportunity to read it. They searched my room and whatever books mother found she would take away. They even broke the lock of my door so I could not lock myself in to pray. I had to climb up an olive tree in our yard and there read my Testament and pray. Up there they could not reach me. I tied my Testament to a branch when I wanted to hide it."

Takis endured this for 12 years. Don't you think he will make a wonderful Gospel worker? Such testimonies could be repeated by many of our Bible students. Shall we not be held accountable before the Lord if we turn such students away? We shall have to unless you rally to their support which is \$25 a month. There is really a desperate need at our Macedonian Bible Institute, where we are training the Greeks to bring the Gospel to their own people. No foreign missionaries can go there.

WE HOPE the Lord will speak to your heart so that you will help this work by undertaking either full or partial support of one of these Bible students. We shall be glad to send you the picture of the one you will pray for and help. May God lead you to do His will.

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LIGHTENING THE BURDEN

DR. D. EDMOND HIEBERT
MENNONITE BIBLICAL SEMINARY
FRESNO, CALIFORNIA

IN PSALM 55:22 we read, "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved."

In these ominous days when personal perplexities and burdens are multiplying, when social problems are becoming more complex and pressing, when international tensions and conflicts are mushrooming to gigantic proportions, the tender words of this gracious promise fall like a healing balm upon the troubled soul. They offer the secret for a calm and quiet heart in the midst of a confused and agitated world.

But we should remind ourselves that these words of divine care were not spoken to all men indiscriminately. Rather, they are meant for the surrendered heart. This is clearly indicated by the latter part of the verse: "He shall never suffer the righteous to be moved." It is the righteous man who remains uncrushed beneath the heaviest load, and when the burdens of life are heaped upon him he is sustained by the strengthening grace of God.

We notice, briefly, three things from the passage:

I. THE BURDEN

The burden in view is that of the righteous man. "Cast thy burden upon the Lord." Life is full of cares and burdens and the righteous man is not exempt from them. He knows the experience of inescapable burdens weighing down upon his soul.

The word here rendered "burden" quite literally means "that which is

laid upon thee or given thee," that is, thy lot. It speaks of those inevitable burdens of life. The burdens which arise out of his environment by the very nature of things, problems beyond his control. As we survey the contents of this troubled Psalm we see that there were two things which he bemoaned especially as the pressing burdens upon his soul.

He bemoaned the unblushing aggressiveness of evil around him. Wherever he went in the city, wherever he turned, he was confronted with the ostentatious presence of evil. It filled his ears with its pretentious clamour and paraded before his eyes with unblushing boldness. Oppression, strife, violence, mischief, guile, and iniquity filled the scene.

It was the fact of appalling social evils which weighed upon the soul of the Psalmist as a crushing burden. As we look upon our world today we painfully witness the fact of aggressive evils on every hand. The hearts which have been divinely touched with a passion for righteousness are sorely pained today.

The Psalmist further bemoaned the unfaithfulness of professed friends. His familiar friend, with whom he had walked in the house of God in intimate communion, had proved himself false. The presence of the unfaithful professor, who had profaned the covenant, pressed heavily upon his soul. Even so today the unfaithfulness of friends and loved ones creates a crushing burden in many a life.

The burdens which we must bear,

may not be the same as those of the Psalmist, but they are just as real and painful to us. The burdens that men bear are a stark and undeniable reality. But it is the purpose of this Scriptural passage to remind us that that is not the final word.

II. THE ADMONITION

The admonition to the burdened soul of the righteous man is "Cast thy burden upon the Lord." It is not the divine intention that we should simply grit our teeth and resolve stoically to endure the inevitable. The admonition is rather to ease ourselves of the burden by casting it upon the Lord. God invites us to roll the crushing burden upon Him. Thus the Apostle Peter says: "Casting all your care upon him; for he careth for you" (I Peter 5:7).

The man who ignores and refuses this invitation to turn to God as the great burden bearer will find that life's burdens break his heart. The part of wisdom is not to seek to bear the burdens of life in our own strength, but to resolutely cast them upon the Lord. And when we thus cast those harassing cares upon Him, we find that our burdens become light. We can proceed on our way with a song of praise.

III. THE PROMISE

Notice those assuring words of promise, "And he shall sustain thee." It does not say, "And he shall remove thy burden," but rather, "He shall sustain thee."

The burden is not lifted or taken away; rather, our strength is increased so that it becomes light. That is the common way by which the Lord lightens the burdens of life.

The word rendered "sustain" does not mean that God comes in and upholds the burden for us; it is rather that He nourishes and strengthens us with the needed strength so that we do not go down. He infuses strength into us, we become stronger, and the burden becomes lighter. We are able to carry the old load with a lighter and more confident heart.

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To be sure there are burdens which God *does* remove from us so that we no longer carry them. Such, for example, is the burden of sin. That is a burden which we need not and should not continue to bear.

Jesus invites every unsaved soul, burdened with the consciousness of its load of sin, to take that burden to Him. His sweet invitation is, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." That is a burden which He offers and yearns to remove as we come to Him in confession and faith.

But many of the burdens which come to us in connection with our relations in life, God does not remove but rather gives added grace and strength to meet the need. Such was the Lord's dealing with Paul. Thrice he asked the Lord to remove from him the burden of his "thorn in the flesh." But instead of removing it, the Lord promised grace to bear it. And that very method of dealing with his burden drew the Apostle closer to the Lord for daily strengthening in his weakness (see II Corinthians 12:7-10).

Thus God would use the very burdens which He permits to come into our lives, as a means for keeping us constantly turning to Him for all needed grace and strength. They became blessings in disguise. In our weakness we discover him continually supplying strength and enabling grace to bear our burdens with a song.

Are you burdened with the cares and fears of life? Hear again and follow the gracious message of this invitation: "Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved."

He giveth more grace when the burdens grow greater,
He sendeth more strength when the labors increase,
To added affliction He addeth His mercy,
To multiplied trials, His multiplied peace.

WARNING

PATRIOTS will recall that a few years ago the "Union Now" forces went quietly to the several State legislatures and succeeded in getting approximately 30 to pass a resolution for a national convention to consider a plan for world government. Slowly the truth leaked out and the real purposes of the plan became apparent.

The legislature of Georgia was the first to revoke its action. Some 20-odd States followed the example set by Georgia, revoked their action, and the plan was killed — for the time being, at least.

The same ugly monster is still in being, supported by an organization called "Federal Union." This time NATO is to be the stepping stone to World Government. The President of Federal Union is none other than Clarence K. Streit, the author of Union Now, a Rhodes Scholar.

In this connection, it is important to remember the plan Cecil Rhodes had in his mind originally when he organized the scholarships. It was to assemble selected lads from all over the world, under the spires of Oxford, and there indoctrinate them with the British point of view.

Upon their return home, it was hoped that they would work for the interest of the Empire. Up to his dying day, Cecil Rhodes always labored in the hope that the United States would be brought back into the Empire.

It is hoped that patriots and patriotic organizations from coast to coast will be on the lookout for this monster and do all in their power to expose and destroy the activities of Federal Union. When we were fighting for our inde-

pendence, Tories in our midst aided and abetted the enemy. There are many such along the Atlantic coast today; feeling as they do, they should pack up, bag and baggage, and move over bodily to their dear old England.

—George Van Horn Moseley
(General Moseley)

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VEGETABLES IN DAILY DIET

L. B. MORRIS, PH.G.
DREMO PRODUCTS
DALLAS, TEXAS

THE FUNCTION of food is to build up the tissues of the body and keep them in repair, to yield energy in the form of heat, to keep the body warm and create strength to do its work.

A diet to accomplish all this must contain the nutrients, proteins, fats, carbohydrates (sugar, starch, cellulose, etc.) . . . and mineral matters, such as sodium chloride (common table salt) and phosphate of lime and vitamins. These as far as possible should be from a natural source.

PROTEINS

Proteins, carbohydrates, and fats all serve as fuel for the body. Carbohydrates and fats enter into body building and repair to a very limited extent. Proteins, however, are necessary to both growth and maintenance. They are essential to every living cell, being needed for repair as well as for growth.

Tissues are constantly breaking down into waste products and, while the body is in health, repair work is natural. Protein must be provided in food to replace that which is broken down and eliminated. This requirement is common to individuals of all ages.

Adults, as well as children, need protein for maintenance of body tissues. Children must also have protein for growth. If not enough is provided,

growth is hindered. Under certain conditions, adults also require protein for growth. Due to regular systematic exercise, the muscles of an adult may increase in size and this requires protein.

During a wasting disease, muscular and other living tissues are sometimes depleted. Building up of such tissue to normal size and condition calls for protein material. Cereals, legumes, tubers and other root vegetables are examples of vegetables containing considerable amounts of protein.

CARBOHYDRATES AND FATS

The term carbohydrate is applied to a group of foods most of which contain hydrogen and oxygen in the same proportion as in water. The vegetable kingdom is the chief source of carbohydrates. There are a few exceptions such as lactose in milk. The carbohydrates include sugars and all substances capable of being reduced to sugars by hydrolysis.

Vegetable cellulose, which is also a carbohydrate, is not utilizable as sugar because it is highly resistant to the action of digestive ferments. These sugars (classified as monosaccharids, dextrose, fructose, maltose, lactose, etc.) are rapidly digested and enter the blood in a very short time. The vegetable cellulose, unless mechanically fractured, passes through the digestive

tract practically unchanged. The primary function of carbohydrates is to furnish fuel or energy for the body.

Fats are formed both in vegetables and animals by a natural synthesis of carbohydrates, proteins and fats. Fats do not aid in building tissue; they are energy producers. Pure fats yield 4000 calories per pound. This is more than two times as much as carbohydrates and proteins.

Fat is conveyed through the lymph vessels into the blood instead of being directly absorbed into the blood. If fat is not immediately used by the body as fuel it may be stored in the tissues. The liberal use of fat for the boy or girl of high energy is therefore necessary. A diet without fat fails to provide enough calories for growing children. However, for the interest of good digestion in children, rich pastries and fried foods should be avoided. To add calories to the diet without taxing the digestive system, butter on vegetables or in cream vegetable soups and other simple, easily digestible foods is advisable.

VITAMINS AND MINERALS

Vitamins are nutritional requisites frequently referred to as "accessory food factors." Their dietary value is separate and different from the other better recognized food constituents (carbohydrates, fats and proteins) and needed in only minute quantities by the body.

For example the average man requires about 500 grams of carbohydrate material per day but only 2 milligrams of thiamin (B¹), a ratio of a quarter of a million to one. Nevertheless, their presence in diet is no less essential than other good components — their capacity being that of a regulator in the body processes, comparable in action to the role played by a catalyst in certain chemical reactions.

The various vitamins are unrelated in chemical structure. Their common characteristic is a profound influence upon body functions and structural development. Vitamins are specific in their action and the prolonged lack in diet manifests itself with definite symptoms.

The importance of various mineral elements in the diet is closely analogous to the need of vitamins. Mineral elements, in combination with other food factors, function not only nutritionally in the formation and maintenance

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ance of various body structures and physiological processes, but actually are constituent components of the blood and various organs, iron in hemoglobin, calcium and phosphorus in bones, teeth and tissue cells, etc. The continuous self-reconstruction of worn tissue and blood by the body, necessitates an ample supply of minerals in the daily diet.

The value of the green leafy vegetables has long been recognized in the fields of Nutrition and Dietetics, as these foods are excellent sources of proteins, fats, carbohydrates and of the protective elements, minerals and vitamins. The growing tendency to include fresh vegetable salads in one meal each day is to be commended.

VEGETABLES A NECESSITY

The primary importance of vegetables in diet has been well stated by recognized nutritional and medical authorities, a few typical statements being as follows:

"The necessity of a generous supply of vegetables and fruit must be particularly emphasized. They are of the greatest importance for the normal development of the body and of all its functions."

"As a class, however, the green colored vegetables are of great importance for their iron content and for many other nutritive values as well. With a view to improving American diets, the more liberal use of them may well be encouraged."

"In addition to maintaining the alkaline reserve essential to life, foods of plant origin supply the inorganic constituents to meet the specific needs of the body. Vegetable foods also are the chief sources of the vitamins."

"The unique value of milk and the leaves of certain vegetables is so significant that these have been designated as the 'protective foods' in order to emphasize the fact that they have an especially important role to play in correcting the defects which are likely to be found in the diet of man in almost any of the temperate or warm regions of the world."

"It is now accepted by all investigators in nutrition that there are available only two types of protective foods, or foods which are so constituted as to make good the defects of white bread, meat, sugar and potato type of diet.

These are milk and leafy vegetables."

"Most vegetables are excellent sources of the vitamins (with the exception of Vitamin D) and also of the mineral elements."

"As sources of mineral elements, vegetables are of very great importance."

"Vegetables in general (and particularly the leafy vegetables) are of good supplementary sources of calcium; and the green vegetables are of prime importance as a source of iron."

THE DREMO METHOD

Mention has been made of the indigestible cellulose envelopes of the cells of vegetables, and this treatise on diet would not be complete without an explanation of these cellulose membranes.

An analogy may be drawn between a vegetable cell and a nut. The wall or shell of a nut, like the wall or shell of a vegetable cell, is cellulose, not digestible by man.

The nutritious part of a nut, the kernel, is available as food only after the shell is cracked and the kernel removed. Exactly the same is true in the case of vegetable cells. Only as the cell walls are broken or fractured, are the inner nutrients freely available for assimilation.

Microscopical examinations of various finely pulverized vegetables will indicate a variance in cellular fracture, according to the proportions of cellulose. Examinations indicate that mechanical cellular fracture is far greater than that effected by ordinary mastication.

Why break the vegetable cell? This question is answered by outstanding nutritional and medical authorities in the following words:

"The cellulose fibers of plant stems and the cellulose envelopes of the cells of leaves are quite incapable of assimilation by man."

"The cellulose membrane of the vegetable cell is highly resistant to the action of digestive ferments . . . even such a soft substance as a piece of apple may pass through the system unchanged."

Science has developed a process of concentration whereby this cellulose membrane is broken. This process of concentration is admirably suited to

the preparation of vegetables to be used as food supplements.

By this process the raw vegetable is concentrated by extreme dehydration and reduced to a fine powder form by steel hammers. The mechanical impact of the steel hammers actually breaks and cracks the cellulose vegetable cell wall so that the protective mineral elements inherent in these vegetables are more readily available for assimilation.

Because vegetables play the important factor in the daily diet it can be understood, then, that a vegetable food supplement taken daily is advisable. The vegetable concentrates of the DREMO PRODUCTS, produced according to the above method, can be recommended as vegetable food supplements.

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WE MAY make these times better if we bestir ourselves.

—Benjamin Franklin.

Count your many blessings, name them one by one, and it will surprise you what the Lord hath done.

Happy is the man who can set his miseries to music and then sing them into oblivion.

Say not that this or that came to thwart you. It came only to test you.

Difficulties afford a platform upon which the Lord can display His power.

A wrong ignored is often more easily defeated than one contested.

Worry is the advance interest you pay on troubles that seldom come.

Tears are often the telescope by which men see far into Heaven.

When men speak ill of thee, so live that nobody will believe them.

The Lord gets his best soldiers out of the highlands of affliction.

God often digs wells of joy with the spade of sorrow.

Jesus Christ is the center of all, and the goal toward which all tends.

—Blaise Pascal.

If we should repeal all the regulatory laws on our statute books, and enforce

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only the Ten Commandments, in ten years we would become the most law-abiding nation on earth.

—James R. Page.

Nails would not have bound God-and-Man fast to the Cross had not love held Him there.

If you're centered in yourself, you're a problem; if you're centered in God, you're a person.

—Oren Arnold.

It is not what people profess but what they practice that makes them righteous.

During my life I have learned to forget much and to remember my own need of forgiveness.

—Von Bismarck.

Anything that one imagines of God apart from Christ is only useless thinking and vain idolatry.

—Martin Luther.

It is better to trust in the Lord than to put confidence in man.

Self-respect is the cornerstone of virtue.

A soft answer turneth away wrath, but grievous words stir up anger.

Righteousness exalteth a nation, but sin is a reproach to any people.

To err is human, to forgive divine.

The darker the night the brighter the stars shine, provided the heavens are clear above.

—J. B. Chapman.

A grateful soul is both a great and a happy soul.

Faith is dead to doubts,
Dumb to discouragements,
Blind to impossibilities,
Faith makes the Uplook good,
The Outlook bright ...
The Future glorious.

Faith often accomplishes more than reason.

Faith makes a man a Christian. His life proves he is a Christian. Trial confirms him as a Christian. Death crowns him a Christian.

The beginning of anxiety is the end of faith, and the beginning of true faith is the end of anxiety.

—George Mueller.

The man who removed the mountain began by carrying away small stones.

—Chinese Proverb.

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FOREIGN MISSIONS

SEMINARY MUSIC



ONE OF THE MOST charming experiences on the Defender foreign mission field in Puerto Rico, enjoyed by a visitor ... is to attend an evening service at a Defender Church back in the interior ... and when it is over, listen to the native worshippers singing their way home, over narrow trails ... hymns and Gospel songs echoing down mountain sides and across valleys.

Some walk and carry lanterns. Others ride horses or donkeys. Many are barefoot. All are happy.

Most of these worship centers have been established by student graduates of the Defenders Theological Seminary located at Rio Piedras (a city adjacent to San Juan, the Capital) in what is called the metropolitan area.

The musical enthusiasm and hilarity of the native converts results from courses taught in the Seminary, under the direction of Professor Abigail Aulet, shown at the extreme left, in the first row of the accompanying picture.

Blessed with an extraordinary voice, her talents consecrated to the Saviour's service, well-trained in music, Miss Aulet has had charge of the Music Department of the School since the day its doors were opened in September 1945.

Native Churches provide the raw material from which Pastors, Evangelists, Teachers and other Workers on the field are developed. The Defenders organization has realized in the Spanish-speaking world, the dream and ideal of practically all missionary societies — namely, the establishing of an indigenous Church, characterized by a perpetual revival assuring constant growth and organizational expansion.

Local, trained converts are better qualified by language and a knowledge of customs to win their own people, than foreign missionaries from the outside. Every member of the Seminary faculty ... every Pastor, Evangelist and Worker on the Defender field in Puerto Rico, is a Puerto Rican. The same method is used on all other Spanish fields where the Missionary Department of the organization has branches.

Defender converts have something to sing about! Superintendent J. F. Rodriguez, assisted by Miss Aulet, has directed the translation of many hymns, Gospel songs and choruses into Spanish. These are taught in the Seminary and carried by trained Workers back into the interior ... to indigenous congregations, humble homes, along narrow trails, down mountain sides and across valleys.

Practically all Defender Churches conduct services every night the year

round. Community interests converge at these Gospel centers. The mountain people of Puerto Rico live circumscribed lives, for the most part in abject poverty, enjoying little recreation and entertainment.

The organizing of a Church in such a community is an achievement. It supplies many needs and becomes the principal place of social contact and enjoyment. More time is devoted to singing, in the average service, than preaching. Practically no musical instruments are in use, the exception being an occasional guitar. Maracas are available, however, for beating time.

The picture at the top of the page arrived just as this Defender was being prepared for the press. It shows a musical aggregation developed within the Seminary student body during the present term under Miss Aulet's tutelage.

Meetings are held by the members of this group in the metropolitan area many week nights ... and they make frequent trips into the interior on week ends. They set the standard toward which all members of this year's student body aspire.

A program of Christian education, such as the Defenders organization has developed was essential to the major objective — namely the establishing of indigenous Churches among Spanish-speaking peoples.

ALL AMERICANS, loyal and disloyal should read this pamphlet — "The National Debt is as Unnecessary and Stupid as a Third World War." Proves we need never have another depression, world war nor income tax and that Uncle Sam need not owe one dollar if "Congress shall have power to coin All Money." A solvent U.S.A. would be unconquerable! 10c each, dozen \$1.00. Hadland, Box 68, Rochester, Minnesota.

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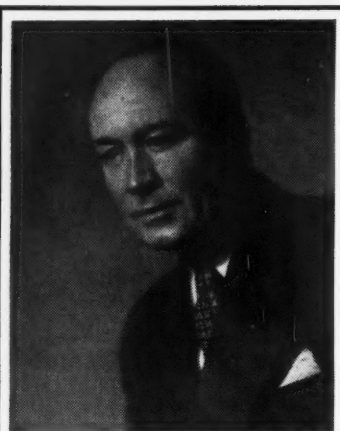
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BOOK REVIEWS



COMDR. E. H. HUTCHISON

VIOLENT TRUCE

E. H. Hutchison, USNR ...
Devin-Adair Company ... Cloth
Binding, 200 Pages, Price \$3.50.

AMERICANS need to get their facts straight regarding the Arab-Jewish conflict in the Middle East. This book, characterized by cool reporting rather than emotional heat, will help.

An officer of the United States Navy since 1942, Commander Hutchison was assigned to the United Nations Truce Supervision Organization as military observer on October 1, 1951.

A year later he became head of the Jordan-Israel Mixed Armistice Commission, composed of Jordanians, Jews and military observers of six neutral nations. His book is written with candor and fidelity to facts as he witnessed the unfolding of the tragic drama. The publishers have this to say:

"Commander Hutchison's account is taken straight from the record and adds a frightening new dimension to our understanding of Middle East strife. The author takes note of Soviet maneuvering in that area and offers specific recommendations toward a solution that will best serve American interests and avert full-scale war."

Critics of *Violent Truce* and its author resort to hysteria rather than efforts to refute the recitation of facts.

Newspaper and radio commentators who are paid to mix propaganda arsenic with newscasts, have in some instances found it convenient to ignore the report, fearing its contents.

Hundreds of incidents occurred during the period of Commander Hutchison's assignment, including the Jewish destruction of Kibya in which 53 Arab men, women and children were massacred ... and the controversial Scorpion Pass bus incident, in which 11 Jews lost their lives. When Commander Hutchison and the committee of which he was chairman, could find no evidence of Jordanian guilt, the Jews withdrew from the Commission. Thereupon the United Nations made a full-scale investigation, and the committee's verdict was sustained.

Like others who insist upon staying by the truth, the author is accused of being an anti-semitic. No fair-minded, unbiased reader will accuse him of doing other than presenting the facts.

★ ★ ★

NO REVIEW of this book could be considered satisfactory without quoting (as much as space permits) from Commander Hutchison's introductory statement. He tells of impressions gained from contact with the public upon returning to the United States and says:

"It did not take long to realize that although many unbiased articles were being published, the bulk of the news was still geared primarily to the desires of those who can find no wrong in Israeli actions. Even when the UN Security Council condemned Israel for the attack against the Egyptians in the Gaza Strip on February 28, 1955, Israel emerged whitewashed. The raid

had resulted in the killing of thirty-eight and the wounding of thirty-one Egyptians and yet more service was paid to the story that Israel was driven to this act by desperation over Arab marauder activities than to the condemnation itself.

"People seem to forget, under the steady barrage of propaganda in favor of Israel, that a careful study of all facts concerning an incident is made before the Security Council adopts a resolution of condemnation. If the happenings preceding the Israeli attack had warranted such severe action, then both Egypt and Israel would have been condemned.

"Another point that caused us some concern was that many Americans who had made a firsthand study of the Middle Eastern problem displayed a reluctance to discuss this knowledge outside the confines of their own circle of acquaintances. Some of these people claimed that civic organizations or clubs to which they belonged were pressured to refuse them the occasion to express their views on the Palestine problem. If this is true, then we have more to fear than first imagined. While these people fret over the withholding of facts concerning the Arab-Israeli-Zionist problem, those who have merely studied the problem from the Israeli point of view seem to have a free hand selling a slanted story.

"Public opinion in the United States directs the actions of our elected government representatives. If the public is kept in the dark concerning a problem, then there is little chance of arriving at a just solution of that problem. Fear to express facts, especially when the knowledge of these facts would be beneficial to our country, has no place on the American scene. That is why I have written this book."

★ ★ ★

AS MIGHT BE expected, in bringing into focus the forces responsible for existing tensions along Israel's borders, the fact of Jewish atrocities (among the most horrible ever committed) had to be discussed. These are documented by records and photographs capable of turning the strongest stomach!

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PELOUBET'S SELECT NOTES

Dr. Wilbur M. Smith ... Wilde
Company, cloth binding, 408
pages, price \$2.75.

WE HAVE before us the 83rd annual volume of this valued commentary on the weekly Sunday School lessons. Comprehensive comments will be found on each of the 52 lessons for 1957.

Dr. Wilbur M. Smith has for 23 years directed the editorial construction of this publication. The current edition maintains the high standard of those which have gone before.

Lessons on the first quarter of 1957 are taken from the book of Matthew; the second quarter, Genesis; the third quarter, outstanding Old Testament personalities, and the fourth quarter, letters of Paul. A treat is in store for Sunday School attendants, and a good commentary will be a real help and blessing.

Peloubet's Select Notes is complete in every respect, containing a bibliography, editorial matter, audio-visual material and a comprehensive index. Each lesson is broken down according to the following pattern:

(1) The Subject and Text (2) Devotional Reading for the week (3) Primary, Junior, Intermediate, Young People and Adult Topics (4) Memory Texts (5) Suggestions for the Teacher to his class (6) Lesson Setting (7) Lesson Plan (8) Reference Works (9) Voluminous Editorial Comment in which the text is studied verse by verse (10) the Lesson in Life, Literature and Archaeology and (11) the main Truth to be carried away.

DEVOTIONS FOR JUNIORS

Ava Leach James ... Zondervan Publishing House, cloth binding, 155 pages, price \$2.00.

MRS. JAMES, the mother of three children, is primarily interested in juniors as an area of Christian service. She is the wife of Dr. Paul S. James, Pastor of the South's historic Baptist Tabernacle at Atlanta, Georgia.

There are 146 Devotions in this book, every one woven around a short passage of Scripture, written in language adapted to the child's vocabulary and understanding. One thought is developed in each Devotion — just one, so as to leave an indelible impression upon the mind of the young reader.

The illustrations, incidents and things talked about are all familiar to the junior. Mrs. James knows how to fire the imagination and spark ideals in the minds and hearts of youngsters.

She wishes it understood that, "These devotional readings bring one verse and one interest to the reader each day. The Scriptures come from almost every part of the Bible and are suitable for young minds to grasp. The child will be drawn almost unconsciously to the Lord Jesus as the answer to his daily experiences."

Parents, teachers, workers among children, Junior Church leaders, and others, will find *Devotions For Juniors* to contain material of practical value.

BIBLE FIRES

Dr. Robert G. Lee ... Zondervan Publishing House, cloth binding, 190 pages, price \$2.50.

BIBLE CHARACTERS come to life and seem more real when subjected to the analytical eye of a skillful Bible expositor. Dr. Lee, a resourceful preacher and writer, has assembled unique characters and developed lines of thought far removed from the beaten paths of ordinary preaching and Bible study. Each of the eight messages deals with fire.

(1) Abraham. "He took fire in his hand." Genesis 22:6.

(2) Abraham and Lot. "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire." Genesis 9:24.

(3) Moses. "Behold, the bush burned with fire." Exodus 3:1.

(4) Moses. "And the Lord went before them ... by night in a pillar of fire." Exodus 13:22.

(5) Aaron. "I cast it into the fire." Exodus 32:24.

(6) Nadab and Abihu. "Offered

strange fire before the Lord." Leviticus 10:1.

(7) Samson. "Flame went up toward heaven from off the altar." Judges 13:20.

(8) Elijah. "The fire of the Lord fell." I Kings 18:38.

Here is an adventure in good reading and deep Bible study from the pen of a man whose ministry has enriched the spiritual lives of many people. Dr. Lee was President of the Southern Baptist Convention three consecutive years.

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SUNDAY SCHOOL

LESSON NUMBER ONE

January 20, 1957

CHRISTIAN LIVING

Matthew Chapters 5 to 7

MEMORY TEXT: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matthew 5:20.

The general plan and pattern of the lesson is as follows:

- Christ preaches the classic sermon of the ages — the Sermon on the Mount. Matthew, chapters 5, 6 & 7.
- Christ condemns the Pharisees and the system they represent. Matthew 5:20.
- Christ introduces a new standard of righteousness. Matthew 5:44-45.
- Christians are expected to reflect the light of His personality to the world. Matthew 5:14-16.

(1) THE KEY WORD OF THE LESSON IS "RIGHTEOUSNESS."

It is impossible to properly evaluate the word "righteousness" in the text, without understanding something of the conflict that existed between Christ and the Pharisees. The righteousness of the Pharisees was mock, metallic hypocrisy. They were the Talmudic leaders of the day. "Whited sepulchres," our Lord called them on another occasion, "which appear beautiful outward, but are within full of dead men's bones."

The Talmud, comprising accumulated writings of rabbis for several centuries, was responsible for the hatred vented against Christ during the days of His flesh. This evil code dominates Jewish thought today. It is taught in the schools of Israel to children starting at the ages of eight and nine, and among Jews everywhere.

Arsene Darmester, an authority on the Talmud, calls it "the work of a nation, the expression of a social system" and says: "The study of Judaism is that of the Talmud, and the study of the Talmud is that of Judaism." He attributes the "incomparable subtlety and acumen" of the Jewish people to mastery of this code.

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The world, including certain Christian circles, is indebted to the Talmud for the false, unscriptural, untenable notion, that Jews are somehow preferred above other people in the sight of God.

An example of this spurious claim is illustrated by the following quotation from Volume 5, page 398 (Sanhedrin 58b) of the official English Talmud translation: "He who smites an Israelite on the jaw, is as though he had thus assaulted the Divine Presence."

Volume 1, page 211 (Baba Kamma 37b): "Where an ox belonging to an Israelite has gored an ox belonging to a Canaanite, there is no liability, where an ox belonging to a Canaanite gores an ox belonging to an Israelite, the compensation is to be made in full."

Jesus referred to Talmudism as "tradition" and condemned it, saying: "Ye have made the commandment of God of none effect by your tradition."

At best, the Pharisees dealt only with externals. The "righteousness" Christ came to establish, changed and purified human hearts. The Sermon on the Mount transformed the offense from an overt act to the motive.

(2) THE KEY VERSE IS MATTHEW 5:13.

"Ye are the salt of the earth."

Jesus expected far more of His followers, in matters of personal conduct, than could be realized from the Talmudic code of the Pharisees. He contrasted right and wrong ways of living

and paid the highest possible compliance to those designated "salt" and "light."

It was a saying in ancient times, in the part of the world where Jesus lived that, "A bag of salt is as precious as a man's life." This was not quite an exaggeration. Very often salt, as a preservative, saved men's lives in that barren land by keeping their food fit to eat. Christianity preserves those values in our lives which make life worth living.

Salt also gives zest and taste to food. Latent flavors are also brought out by its use. Christians have a similar responsibility to society.

(3) THE KEY FACT: CHRISTIANS ARE EXPECTED TO REFLECT THE LIGHT OF CHRIST.

Our Lord said: "I am the light of the world." He also said: "Ye are the light of the world." Even as the Moon reflects the light of the Sun, so also Christians shine by reflected light.

Man, by nature, lives in moral and spiritual darkness until brightened and illuminated by the power and presence of Christ. Jesus threw upon a dark world of wickedness and corruption the blazing light of His heavenly purity.

He specializes in lifting men out of darkness, into better lives. No other light, as bright, has ever been seen on this earth. While multitudes acknowledge the light and enjoy the advantages resulting therefrom, it must be said concerning the vast majority that, "the light shineth in darkness; and the darkness comprehended it not."

Dr. Charles E. Jefferson has this to say about Christians as reflectors: "Men do not light a candle and put it under a bushel. Of course not! The next time you hear someone trying to prove that a Christian can be a true follower of Christ without saying so, just think of the poor, discouraged, lonely candle flickering its life out under the cover of a bushel measure. If you are under a bushel, be sure Christ never put you there; you crawled there yourself."

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LESSON NUMBER TWO

January 27, 1957

CHRIST MEETS EVERY NEED

Matthew 8:1 to 9:34

MEMORY TEXT: "Son, be of good cheer; thy sins be forgiven thee." Matthew 9:2.

The general plan and pattern of the lesson is as follows:

- A. Jesus heals the sick. Matthew 8:1-4 & 9:1-4.
- B. Jesus forgives sins. Matthew 9:5-7.
- C. Jesus calls for followers. Matthew 9:9.
- D. Jesus meets people on their level. Matthew 9:11-12.

(1) THE KEY WORD OF THE LESSON IS "SINS."

Today's lesson reminds us that Christianity is a system of supernaturalism. Miracles are taken for granted in the New Testament. Matthew brings together ten miracles in the two chapters under consideration. The Lord is described as healing the sick, forgiving sins, exercising authority over the elements and casting out demons.

One miracle, the healing of a palsied man, stands out from others ... for the reason that Christ's ability to forgive sin was associated with the incident.

There are three stages to the story. First, the man had friends concerned for his welfare. Second, he was a paralytic in dire need. Third, the Saviour healed him and forgave his sins.

Friends brought him to Jesus. It was "their faith" (not his) that produced the result. Let us be thankful for friends with faith who can hold us up, and strengthen us, in the hour of need.

The word translated "palsy" comes from a term in the original text meaning "weak-kneed." He was, in all probability, a paralytic, hopeless, helpless and despondent. So Jesus said first, "be of good cheer" and then, "thy sins be forgiven thee."

When persons present remonstrated, He said: "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" There can be no question but what this means that sin and sickness have a common source.

NOTICE

All New and Old correspondents, who bought Earth Home data, are requested to send stamped, self addressed envelope for announcement about a Solar-Heated Earth Home meeting to:

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Neither existed before the fall of man. This does not mean, however, that disease necessarily results from conscious sin and deliberate rebellion against God ... but rather the fact that humans live under a sinful order, the effects of which can be removed only by supernatural power.

(2) THE KEY VERSE IS MATTHEW 9:9.

"He saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me."

Matthew was a tax gatherer, and a social outcast. All members of his profession were in those days regarded as crooks. Jews did not like to part with their money. Collectors worked for the Roman authorities. This made them twice hated by their countrymen.

Moreover, the collector got a "rake off" on the money handled. He was thereby able to pad his pockets by juggling figures and exacting more than turned over to Rome.

Humanly speaking, and on the surface, Matthew was one of the most unlikely men Jesus might have selected for a disciple. But the eyes described in Revelation 2:18 as "like unto a flame of fire" can see deep. Matthew became one of the most effective of all the disciples. The pen that falsified accounts was later used to write the first book of the New Testament.

The modesty of this disciple is noted in the simple and unassuming reference to himself as "a man, named Matthew." Upon answering the call, he resolved to celebrate the experience, and make his *change of heart and life* known by inviting in other publicans and sinners for a feast and to meet Jesus.

Dr. Samuel Cox says: "Had Matthew grown weary of the scorn of his neighbors and the reproaches of his

own heart? It gives one pleasant and hopeful thoughts of him; it suggests there was some remnant of piety under the impieties of his life, that, before he leaves the scene of his shame, he invites the publicans with whom he had long labored and conversed to dine at his house, to meet Jesus and to hear what He has to say to them. He is hardly a disciple before he begins the true work of a disciple, and brings other sinners to the Saviour from sin."

(3) THE KEY FACT: JESUS SATISFIES.

In the healing of the palsied man (Matthew 9:1-8) Jesus is Lord over sin and disease ... and the man Saviour. In the healing of the woman of an issue of blood (Matthew 9:20-22) He is the woman Saviour.

In restoring the daughter of Jairus to life (Matthew 9:23-25) He is Lord over death ... and the child Saviour. In stilling the tempest (Matthew 8:23-27) He is Lord over nature and the elements. In the call of Matthew (Matthew 9:9) He is Lord over selfishness and greed.

Dr. E. F. Haight offers this comment on today's lesson as a whole:

"We need never wonder about God's 'I will,' for Jesus has come into our world to seek and to save that which was lost. In their troubles, their heartaches, their failures, their sufferings, their loneliness, men have wondered in their hearts if God would help them. In the lesson, the leper expressed his hope of Jesus' willingness to help him, saying, 'If thou wilt ...' The 'good news' is that God has declared in Christ Jesus to all men everywhere, 'I will save and bless.' The question involved is the one only each of us can answer. 'Will you?' Will you and I let God in Christ have His redemptive way with us?"

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LESSON NUMBER THREE

February 3, 1957

JESUS SELECTS HIS HELPERS

Matthew 9:35 to 10:42

MEMORY TEXT: "The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Matthew 9:37-38.

The general plan and pattern of the lesson is as follows:

- A. The compassion of the Christ. Matthew 9:36.
- B. The call of the Christ. Matthew 10:1-4.
- C. The instructions of the Christ. Matthew 10:7.
- D. Christians have received their marching orders. Matthew 9:37-38.

(1) THE KEY WORD OF THE LESSON IS "COMPASSION."

"When he saw the multitudes, he was moved with compassion." Jesus loved humanity, all kinds of people, rich, poor, free, bond, sick, healthy. He saw the image of God stamped on every countenance, marred by sin, and sought to repair the damage.

Our English word "compassion" stems from the Latin *passio*, meaning to suffer and the prefix *com* ... which combine to mean "to suffer with." The term appears frequently in the Scriptures as a reference to the deeper emotions of our Lord.

Dr. G. Campbell Morgan says: "I well remember how twenty-five years ago that word first flamed and flashed and burnt itself into my inner soul, bowing me before God with a sense of almost insupportable shame. It came as a revelation supreme and shining in the midst of the Gospel story. He was moved with compassion. Is it at all possible to understand that? We must interpret the compassion of Christ by the Christ of the compassion. We must

interpret the compassion to which reference is made here by the God who was in the Christ. I can only hope to lead you for a moment or two around the bush that burns with fire. There is only one word that suggests itself as the first to be named — love ...

"What moved Him with compassion? His holiness, His consciousness of their sin, His understanding of human ruin and human guilt. He was not blinded by the material horizon. It was because with holy eyes He looked upon men that He was moved with compassion. Anything less than holiness can make itself content in the presence of that which is contrary to holiness, but, grant, I pray you, the mingling and the merging of a love that is infinite and final with a light that is infinite and final, and then you will understand what the moving of compassion in the heart of Christ was."

(2) THE KEY VERSE IS MATTHEW 9:38.

"Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Today's lesson might well be called the inauguration of the first united missionary effort. Twelve men were chosen to share the exertions with Christ. Less than a year was to elapse between the time when the Captain would give the marching orders and His death, resurrection and ascension. What an amazing wealth of achievement was packed into that short period!

A well-known writer observes: "There was no man of rank or distinction among the twelve. Four were fishermen. One was a collector of taxes. All knew what it was to labor to maintain themselves. There is no evidence that any of them were especially distinguished by intellectual force. It does not appear that any of them had an unusually impressive or attractive personality. As far as can be ascertained,

they were all young men about the same age as, or younger, than our Lord himself. Variety of taste, temper, mode of life found full expression among the apostles. Perhaps the only common elements were their piety and devotion to Jesus."

Let it be noted that the Saviour turned the eyes of the Twelve (and ours) out, not in! The inward look is depressing. The outward look is uplifting. Melancholia is a dread ailment of the mind. The victim becomes completely devoured by himself, self-conscious and inferior. Jesus sought to safeguard His Church against this danger. Look out, said He, upon the harvest.

(3) THE KEY FACT: SOWING AND REAPING IS THE DIVINE ORDER.

Christ's instructions remain unchanged today. The world remains the field. The Gospel message is the seed. Planted in the minds and hearts of men, it will take root, germinate and produce grain.

The crux of the message is that Christ Jesus came into the world to save sinners. He died for our sins and rose for our justification. Angels are denied the privilege of preaching the Gospel. No voice is being heard out of heaven. All the missionary work on earth today, is being done by men and women, human beings who know the Saviour and wish to introduce Him to others. Christ needs us.

A deck officer in the Merchant Marine, A. F. Mozier, launched some months ago, a one-man campaign to feed the hungry in countries where his ship put into port. It started one day in India.

Upon meeting a farmer pleading for food, Mozier asked: "Why don't you plant something to eat, if you are starving?" The man answered: "Because we have no seeds."

The Marine began buying 10-cent packets of seeds in the United States and distributing them among needy farmers in countries visited. In six months he handed out fifteen thousand packets. This shows what one person can do, when dedicated to a task. It suggests the zeal which Christians should exercise in planting Gospel seed.

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LESSON NUMBER FOUR

February 10, 1957

JESUS WARNS OF JUDGMENT

Matthew Chapters 11 & 12

MEMORY TEXT: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me." Matthew 11:28-29.

The general plan and pattern of the lesson is as follows:

- A. Jesus presents credentials proving His deity. Matthew 11:2-3.
- B. Jesus demonstrates that His work on earth fulfills Old Testament prophecy. Matthew 11:4-5; Isaiah 35:5-6 & 61:1.
- C. Jesus announces that judgment follows rejection. Matthew 11:24.
- D. Jesus invites all to join His ranks. Matthew 11:29-30.

(1) THE KEY WORD OF THE LESSON IS "JUDGMENT."

Chapters 5 to 7 summarize Christ's earlier teachings. Chapter 8 and 9 present Him as the Man of miracles. Chapter 10 records the choosing of the Twelve and the launching of missions. Today's lesson finds Him giving a solemn message of warning to those who reject His Gospel.

John the Baptist was languishing in a dungeon on the parched shores of the Dead Sea, suffering both physical and mental torture. Doubts wielded a punishing effect, causing him to send messengers to ask if Jesus was, after all, the Saviour anticipated in prophecy ("he that should come.").

Our Lord answered by referring also to Old Testament prophecy (Isaiah 35:5-6 & 61:1). He referred to two phases of His work: miracles and preaching to the poor.

The act of calling attention to the inhuman and unjust treatment heaped upon John, seemed to create a sober atmosphere, conducive to a stern message on judgment ... aimed at those who reject the Gospel and harden their hearts against God's servants. Jesus spoke with tremendous emphasis.

"Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not ... It shall be more tolerable for Tyre and Sidon at the day of judgment."

(2) THE KEY VERSE IS MATTHEW 11:25.

"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Jesus was thankful for those who possessed spiritual capacities capable of discerning the things of God. He returned thanks that saving knowledge was not dependent upon worldly wisdom.

The "wise and prudent," or those who thought they understood, had an inflated sense of their superiority. Their pride and arrogance were road blocks which kept them from entering the Kingdom. The "babes" or unlearned were exempt from judgments destined to claim the smart rejectors.

Dr. S. D. Gordon says: "I have sometimes sought the meaning of some passage from a keen scholar who could explain the Orientalisms, the fine theological distinctions, the most accurate translations, and all of that, but they did not seem to know the simple spiritual meaning of the words being discussed. And I have asked the same question of some old saint of God who did not know Hebrew from hen's tracks, but who seemed to sense at once the deep spiritual truth involved."

(3) THE KEY FACT: A MAN IS RESPONSIBLE FOR THE LIGHT HE POSSESSES.

The greater the privilege, the greater the obligation. Much will be required of many people in the day of judgment, because they have had much light.

Dr. J. R. Miller says: "There is something startling in what Jesus says here about the doom of these Galilean cities, and the reason for it. They had had high privileges, and had disregarded them. What, then, about the places in our own day which have had exceptional privileges and not improved them?"

"What about those who have been brought up in Christian homes, amid the most gracious influences, who have seen Christ continually and have known the beautiful things of His love from infancy, and after all this have kept their hearts closed to Him, refusing His love? The question with which we are really concerned is not Chorazin and its doom, nor Capernaum, but ourselves, our privileges, and what we are doing with them."

Cities, ancient and modern, are like Chorazin, Bethsaida and Capernaum. Their citizens become sophisticated, surfeited, self-satisfied. Nothing impresses them deeply or moves them mightily. The extraordinary becomes commonplace and the unusual is taken for granted. Jesus saw doom awaiting these cities where He had ministered because they were impenitent, bent on going their own ungodly, sinful way. He "upbraided" them. This means that He blamed and condemned them for their lack of response to reality.

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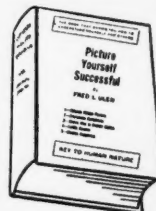
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